TWENTY-FOURTH AND TWENTY-FIFTH

ANNUAL REPORTS

OF THE

CONSUMPTIVES' HOME,

AND

OTHER INSTITUTIONS

Connected with a Work of Faith,

FROM OCT. 1, 1887, TO SEPT. 30, 1889.

BY CHARLES CULLIS, M. D.

PRICE 25 CENTS.

BOSTON:
WILLARD TRACT REPOSITORY,
BEACON HILL PLACE.

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LIST OF

INSTITUTIONS BELONGING TO THE WORK OF FAITH.

AT GROVE HALL, BOSTON HIGHLANDS.

CONSUMPTIVES' HOME. TWO ORPHAN HOMES.

SPINAL HOME.

DEACONESS' HOUSE. GROVE HALL CHURCH.

FAITH CURE HOUSE.

AT WALPOLE.

CANCER HOME.

CHURCHES AND MISSIONS.

Beacon Hill Church	Boston.
Faith Training College	Boston.
Boydton Orphanage	Boydton, Va.
Boydton Institute	Boydton, Va.
Work among the Chinese in Bakersville	California.
Renick's Valley Mission	Loveridge, West Va.
Santa Barbara Mission	Santa Barbara, Cal.

FOREIGN MISSIONS.

Basim	India.
Basim Orphanage	Basim, India.

TRACT REPOSITORIES.

Boston. New York. Santa Barbara, Cal.

STATEMENT.

In reply to frequent questions, the fact, which is well known to those most intimately acquainted with the "Home," ought, perhaps, to be publicly stated that —

There is no Fund (except the small sum of $6,000, *and* $4,000 *for the Orphans, the income alone of which can be used), Endowment, or known pecuniary Provision whatever existing for the support of the Home; no human friend of it who has ever made any promise, express or implied, to preserve or relieve its necessities; and no person in any way connected with Dr. Cullis who has the control of means sufficient to do more than render small contributions toward its maintenance.*

All letters and packages should be directed to

DR. CHARLES CULLIS,

Beacon Hill Place, Boston.

FORM OF BEQUEST.

I GIVE and bequeath to CHARLES CULLIS (if living, and if not, to the Trustees of the Consumptives' Home) the sum of . . . . . dollars, for the general use and purposes of the Consumptives' Home, established by him in the City of Boston.

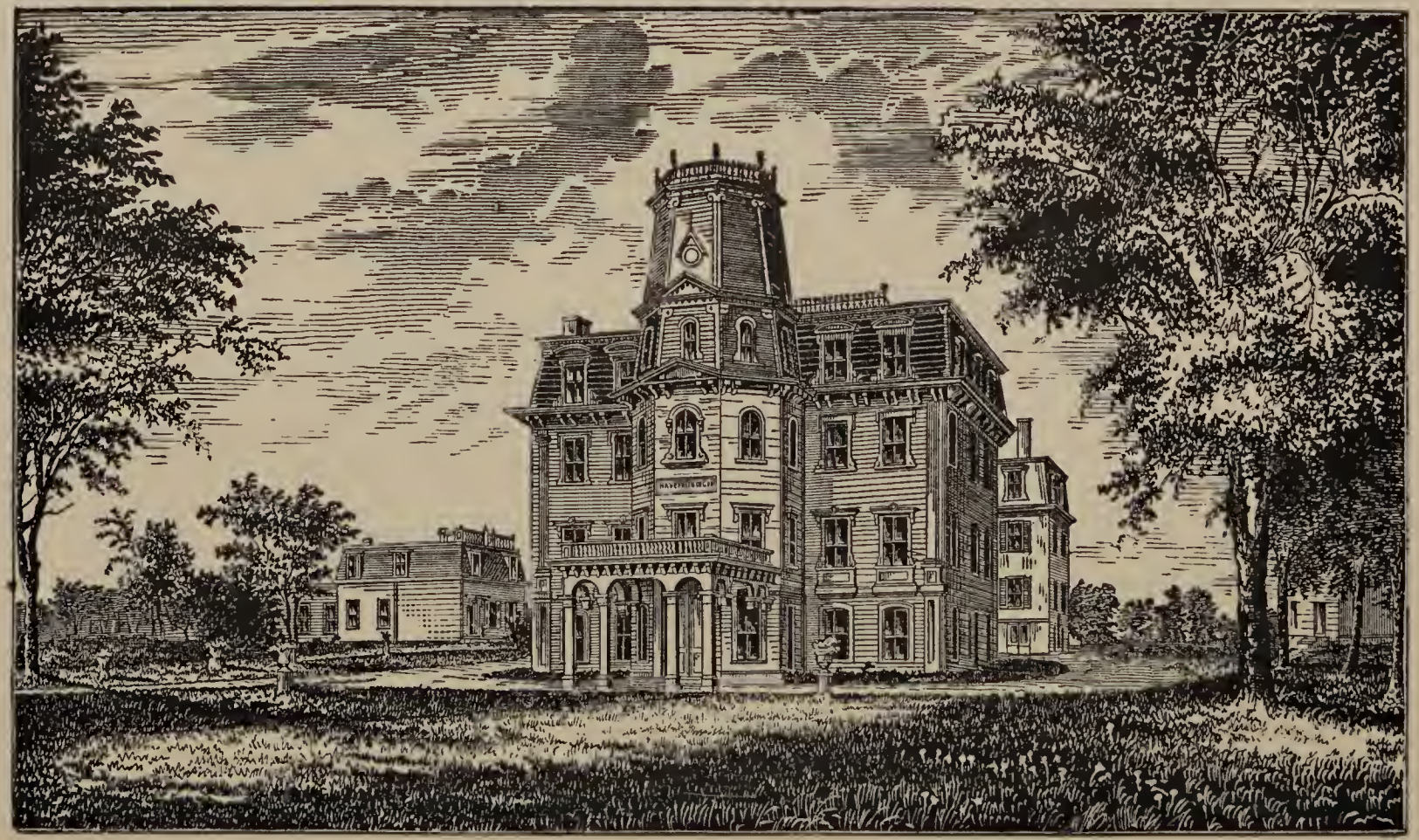
A WORK OF FAITH.

"I pray that . . . love may abound yet more and more, in knowledge and in all judgment."— PHIL. 1: 9.

THE same reasons, in a degree, influence me in sending out this year, as I did two years ago, the report of two years under one cover. That is, that no opportunity could be given to those who say, "The Report is an appeal for money;" that unbelief might might have no refuge, if our times of need were kept unknown until long passed. But this idea has no stronghold now. Yes, I ought to have known sooner, that no amount of proof will move the unbelieving heart. It is true now, as when Christ uttered those pregnant words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead;" so it is for the believing children of God to pursue their calling, praying that "love may abound yet more and more in knowledge and all judgment." Therefore, more than all else, the fact of physical inability, with cares increasing rather than decreasing, has hindered the putting forth our report, due to the friends and donors of the work. If it be the will of God to prolong health and strength, we

look forward to more blessed service, renewed co-operation with loving, faithful helpers, and all, far and near, who have added to our faith, as stewards of God's bounty. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor" (1 Cor. 3: 7, 8).

On account of the pressure upon me, and the need of help, my dear wife has had much of the care and preparation of these reports.



CONSUMPTIVES' HOME.

CONSUMPTIVES' HOME.

October 11.—The year that now opens upon us seems big with blessings. Many of the poor dying men and women at the Home have found Jesus precious to their souls, and some of them have passed over into Paradise. My heart looks to Jesus for the best year yet in my life, and the best in the history of the Work. The gifts that come in are not large, but just as much tokens of His love and care, and my heart says, "Praise God!"

October 12.—A gift to-day for my personal use from Jacksonville, Fla., of $1.50, and from St. Louis, Mo., $2.

The reader will understand that I have never appropriated to myself any salary or any remuneration whatever from moneys sent to the work. As my own profession has been almost wholly laid aside to meet the demands of the work, every year increasing, one says, "The laborer is worthy of his hire, and it is only right you should receive support from the work." This is all true, I know; but since I started relying upon the promise, "Seek ye first

the kingdom of God and his righteousness, and all these things shall be added," the communion between my soul and God has been so sweet, the assurances of His love and care so real, and His supply of all my needs so abundantly fulfilled, I cannot doubt but this is His own way of leading me. It seems right for me to make this statement, as I am sometimes attacked by even God's servants; and their words seem to imply if I am right in leaving these things with my Heavenly Father, for temporal as well as spiritual supply, that they who pursue a different method are wrong. I beg my Christian brethren to understand that this has been far from me. I have endeavored in every way to prove God's different ways of "operation," by the "same Spirit," and I think all who know me will declare how I have never indulged in censoriousness, but have recognized with joy every labor and laborer for the Master. I surely believe that God has multiform ways of sending forth His servants, and that the one who hears and answers, "Here am I, Lord, send me," will also be taught of the Lord as to equipment and methods.

November 22. — God's mercies hang over us like clouds of blessing, and empty themselves upon our heads. I know not how to express all that my heart feels in the presence of the King for all these days of blessing. Again my purse is empty, but God's bounty shall never fail. The promises fill my soul, and leave no room for doubt. I found in the box in the Repository this morning, when every dollar was gone, $43. "Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever." "Oh that men would

praise the Lord for his goodness, and for his wonderful works to the children of men." "Seek the Lord, and his strength: seek his face evermore." "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book" (Jer. 36:18). Since writing the above, there have come in $16.79 from the Second Congregational Sunday-school of Dorchester; a clergyman called and gave $2; a friend left $3.50 at the Tract Repository. A lady at the Tuesday meeting gave $1 towards the children's Thanksgiving; a gentleman, now at the "Faith Cure," $10 for Thanksgiving; a physician from Neponset, $50; a friend in Cambridge, $1.

November 23.— The mail brought from Kennebunk $5; Stoughton, $2 towards my own Thanksgiving.

November 26.— From Westfield, N. J., $5; Somerville, $1.

November 28.— From Canada, $1; a friend, $2.

November 29.— From Saratoga, $2.

November 30.— A brother in the Lord, who sends $100 each month, sends his gift for December a day in advance. God bless him! From Hampton Falls, N. H., $1; Winchester, $1.

December 2.— A gift of $5, and one of $1.

December 5.—From Petersham, $5; New York, $5; McKeesport, Pa., $50, and from Jacksonville, Fla., $3 for my personal use.

December 7.— From North Newcastle, Me., $1, from one who writes, "When I awoke this morning, I was repeating this scripture: 'Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' I said, I have one dollar, I will

send it to Dr. Cullis." W. Townsend, $2; Bridgton, Me., $1 for the Home, and $1 for my own use.

Our Thanksgiving passed pleasantly. The cranberries were not omitted from our friend in Dorchester, nor the children's pies from our old friend in the city. The individual turkeys did not find their way to us by cartloads, but the gifts of money enabled us, as we always have done, to give the entire household a good, substantial dinner.

December 7.— From Tremont, Me., $2; Natick, $4; Mount Morris, Ill., $1; Syracuse, N. Y., $1, for my personal use. Becket, $1, for the same. From Waltham, $5 for the Home.

December 8.— From Wickford, R. I., $5.

December 9.— The gifts continue small; one to-day from Florida of $5. I found in the box in Spinal Home $10.

December 10.— From Massena, N. Y., $10; Sebastopol, Cal., $2; Hartford, Ct., $1.50, Vincennes, Ind. $5; a friend, $20 as a Christmas present for myself.

December 12.— From Dandonville Ark., $2; Castine, Me., $1; London, N. H., $1.

December 13.— From Newton, Lower Falls, $5; Nashua, N. H., $1; North Brookfield, $5.

December 14.— From Loomis, N. Y., $1; from Lawrence, $5; South Pasadena, Cal., $40.

December 16.— From Brookline, $6.50; New Marlboro, $1.

December 16.— From Gilmanton Works, N. H., $1. Mt. Vernon, Ia., $2; North Williston, Vt., $1.

The following letter proves God's Word to be true

in a very literal way. "There is that scattereth and yet increaseth."

LISBON, IOWA, Dec. 17, 1887.

DR. C. CULLIS:

Dear Brother,—Since I have made it a rule (which I have done the last four years) to strictly give one-tenth of my income to the Lord, He has so favored me in my finances that I have been able to give my full share in my own church at home, and have some of the tithes left to scatter in worthy places abroad. Hence I send you herewith $5, which you will please apply anywhere in your work, where you may think it most needed. May God bless and increase it more and more. . . .

Your brother in the Lord,

I. L. B.

Norsburg, N. Y., $1 for my own use. From Community, N. Y., $4.50 for the Home; Portland, Me., $10; Malden, $5 and $25.

December 18.—From Adrian, Mich., $5.

December 19.—From Bridgeport, Ct., $50; Thompson, Ct., $10; and a like amount for my personal use. From Poughkeepsie, N. Y., $2 for the Home. From a friend, a diamond scarf pin; this pin contains nine diamonds.

December 20.—From Fort Washington, N. Y., $20; Waltham, $1; Dry Mills, Me., $1; Norwood, $15.

December 23.—Gifts for two days: Lowell, $10; Northboro, $10; Millville, $3, and a barrel of flour; from Brattleboro, Vt., $2, for my own use; from Norristown, N. J., $50, for the Home; Ogden City, U., $3.

December 24.—From Beverly, $20; Bennetts Town, Neb., $4. Some little girls have just held a sale of articles they have made, etc., and realized the nice sum of $188.75.

December 28.— Gift from a lady of this city, $5; Paris, Me., $10; Danvers, $5; Clayton, N. J., $100; Norwich, Ct., $10; Newark, N. J., $3; St. Louis, Mo., $2.

December 29.— From Barre, $1; a lady of this city, $20; Hopkinton, $50.

December 30.— From Stonington, Ct., $5.

December 31.— Last day of the year, $2.50 from Philadelphia; from Salem Depot, N. H., $3 for my own use.

Christmas time was a merry time in our Home, for it must be remembered its members are not all sick ones; and in its branches it includes our children and young people, our little army of workers, both in the Home and beyond its limits. All gather together at the Christmas-tide, and we venture to say both among the sick and well there is glad expectation, as well as secret plans for loving surprises, deft handiwork arranged, and in a thousand ways each "looks upon the things of others," and "each esteem others better than themselves." The gift of Jesus! Ah, wonderful meaning, in the way He came — God's "gift" to men! The outcome of infinite love works on as the seasons come and go, and if it seems to us that hearts are slow, when heart touches heart at this world-wide festival we may all become seers, of varying sight, but each gaining a vague glimpse of the work God meant when He gave His Son; and the very fact that the year cannot go by, missing its grand, its sublime event, in the celebration of Christmas, tells surely that these are whisperings of the promised day when "Behold a king shall reign in righteousness," "And

the *work* of righteousness shall be peace; and the *effect* of righteousness, quietness and assurance forever."

The friends from the city were on hand with yearly regularity, and with these came the comfortable and useful gifts. The name of every member of the Homes is secured beforehand, and the article of clothing most needed apportioned to each one. The workers are not forgotten. For these last what can we say? All the year through their work is one of Christ-like love. The precious name of Jesus is the household word, and it is only the gladness in Him all the year through that finds fullest expression in this day of days when, as with one heart and tongue, they acknowledge "Unto us a Son is given. . . . And his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace."

January 2, 1888. — The gifts on the opening of the new year are: from McKeesport, Pa., $50; Fort Dodge, Ia., $5; Janesville, Wis., $5; Roxbury, $5. From Jacksonville, Fla., $5 for my personal use.

January 3. — From Canton, $250, and $50 for my own use; $2 from St. Louis; Roxbury, $5.

January 4. — A lady who sends her first check each year to me for the Home sends again to-day her check for $199. From New York, $5; Wilmington, Del., $1; Yokahama, Japan, $5; Mineral Ridge, O., $1.

January 5.— Pickering, Mo., $2.37; a lady called and gave $2.

January 6. — Wilton, Me., $2.50; West Berkshire, Vt., $4.25.

January 9. — Gifts from Gibbon, Neb. $3; Community, N. Y., $5; Philadelphia, Pa., $1; Jamaica Plain, $5.

January 11. — From Sing Sing, N. Y., $5; Boston, $10; Hallowell, Me., $15; Stoneham, $3.

January 13. — From Glasgow, Scotland, $50; Topsfield, $10.

January 14. — From Brooklyn, N. Y., $1; Hanover, Me., $3; Wurtsboro, N. Y., $3; Colerain, Mass., $1.

January 16. — From Northampton, a little less than $5; Wilton, Ia., $50; Stewart, Wis., $3.

January 17. — From Bennings, D. C., $4 for my own use.

January 18. — From San Francisco, Cal., $10; Baltimore, Md., $20; Charleston, $2.

January 19. — From Haverhill, Mass., $3; Garfield, O., $20 for my personal use.

January 20. — From Harrisonville, N. J., $1; White Plains, N. Y., $5.

January 21. — From Champion, N. Y., $5; Box in Repository, $44.

January 22. — From Cayucas, Cal., $10; Santa Anna, Cal., $2; Rowayton, Ct., $5; Mt. Morris, N. J., $10.

January 24. — Morristown, N. J., $50 for my own use from a dear friend who writes, "I hear indications that you are not well; and I would like so much to have you use this to assist you in some way." The Lord bless her! I have been much worn for two or three weeks, and have been praying with my dear wife about the matter.

January 31. — There have been a number of small gifts and one of $100 since the last record, with $3 for my own use.

February 1. — A lady of this city, $50; Melrose, $10.

February 5. — Among the gifts to-day, one of $100 for my personal needs.

The following may be of interest:

JAN. 31.

DR. CHARLES CULLIS:

Dear friend,—I think it is some months over a year since I resolved in my own mind that the first five dollars I received, of ten dollars which were due me, five apiece from two different persons, I would forward to you for your work in the Consumptives' Home. Very unexpectedly I received one five-dollar bill, which I send for the purpose named.

Your friend, N. D.

February 7. — The Lord does not forget His children. Besides gifts to the Home, not large, however, He has sent me for my own use, one of $100; one of $10; and from the Convention, gifts from friends, amounting to $160. With this gift from the Convention came the expressed desire that I should take a leave of absence, which I accept with a grateful heart, and will surely take the needed rest as soon as my duties will allow.

EDINBURG, PORTAGE CO., O., Jan. 25, 1888.

DEAR SIR:

I wrote you last April requesting you to pray for the healing of myself. Please accept my sincere thanks. God has been pleased to answer. I feel as though I could never pay the debt I owe you, and the dear Lord, and the Rev. Mr. Dawson, for it was through him I learned of you. And it was through him, by the blessing of God, that my heart was changed, and I was made a new creature in Christ.

The Lord be ever praised for His goodness!

Enclosed find order of $10, to be used for your personal benefit; and my prayer is, God bless you!

Yours most truly, MRS. M. A.

FENTON, MICH., Feb. 7, 1888.

DR. CULLIS:

Kind sir, — Enclosed is a package of jewelry, two gold bracelets, and a gold chain, which I have long felt God wished me to send to you for the faith work, as He showed me it was not necessary for me to wear it. To-day I obey God and send to you. May He bless the means to the good of others! Yours respectfully,

MRS. P. McK.

March 1.— Within a week I have received three legacies; one of $500, one of $5,000, one of $300, for all of which my heart praises God.

March 6.— The following letter shows one of the ways of God in leading His children out of darkness into light.

WERNERSVILLE, BERKS CO., PA., March 5, 1888.

DEAR DR. CULLIS:

Enclosed please find check of $25, which use for whatever purpose you think best. Yesterday I was in a strait, did not know what ailed me or what to do, when I asked the Lord to direct me and give me light, and this is the result.

Yours in Christ, F. D. Y.

Our Bible has much to say of "thanks," "thankfulness," "thanksgiving," and "praise." We cannot be thankful to God without being thankful to one another; but how often the *expression* is lacking, both to God and one another! We like to print such letters as the following, for they do our hearts good; and we are certain before the blessing reached us that the heart from which it proceeded was aglow with love and blessing.

BOSTON, Feb. 28, 1888.

DR. CULLIS:

Dear Sir: — As I cannot spare the time to call on you at present, I wish to write and express my gratitude to you for

taking my brother Henry into the "Home," and it is a *home* indeed. I realize that more and more. I fear he will not live the week out, but it is such a comfort to me to have him there, where they are so kind and good, and where I can see him so often. I was out there twice yesterday, and will go every day while he lives. My mother goes out to-day for the first time. And if my brother can be spared until he realizes his Saviour, it will be all we can wish for. I have an interest in the Home I never can lose, and I know it will be my husband's desire to do all he can for it in time to come. It certainly will be mine. Thanking you again and again for your kindness, I am

Yours respectfully,

Mrs. J. W.

April 10. — Early in March, tired and worn, I left with my wife for a southern trip. Looking with human vision, it was too late. At Richmond, having turned our faces homeward, I was suddenly seized with pain in the heart. We reached home a week ago, and I am not delivered; the outlook is serious, but God is the strength of my heart and my portion forever. I was obliged to hasten home, as the interest on Home mortgage was due, $1,300, of which I had not a dollar. To interest the colored students at Boydton Institute, where we spent two days, I told them of the necessity that urged our departure, and asked them to unite their faith with mine for the needed amount, assuring them I would give them an opportunity to thank heavenly Father with me soon as the answer came. The very day of our arrival home, came by mail a legacy of $1,000. The three hundred was supplied in smaller sums. Word was quickly sent to Boydton. Who shall know how those simple hearts, in union with whom in thanksgiving we were made

glad, shall yet, in a faith towering above our own, "do exploits" for God!

May 11.—The Lord's goodness never fails, and His praise is continually in my mouth. For twenty-five years I have been in season and out of season most active in the Master's service. His abiding presence has been my joy and my strength. At the end of all these years I am broken in health, and unless my Lord places His hand of healing upon me, my work is nearly finished. I have an organic heart trouble. I can walk but little, and that slowly, without severe pain in my heart. I keep about, riding when I cannot walk. I am now planning to go to the country, to Intervale, to stay as long as I can be spared from the work; but I have no money to go with, as going away my income from my profession ceases. Two friends, knowing of my illness, have each given me $100; but as this was given days ago, it has all been used. As soon as the way is opened I shall take my family and go apart to rest awhile. In reading this I would not for a moment have any one think that I have given up all hope of recovery, but I know that I have worked during all these years without sufficient rest, and now it is forced upon me. My hope and faith is in God for the healing of my body. To Him alone I look for deliverance, and plead the merits of the atonement for my soul and body.

Praise God for the following:—

PASADENA, CAL., May 8, 1888.

DR. CHARLES CULLIS:

Dear Brother,—Please find enclosed $10. One-half to be used personally, the other five for Consumptives' Home.

Sincerely yours, C. H. D.

May 17.— A friend, hearing of my illness, sent me a few days since $5 for carriage hire, and to-day $2 more. I find myself unable to walk but very short distances, and up hill it is painful in the extreme. I am waiting for means to go into the country and keep quiet; but to-night, as I write, I am worth only five cents in the world.

May 18.— Tuesday, gifts for myself to-day of $10 and $5. Oh, how blessed to receive from His hand! No change in my symptoms.

May 19.— To-day, at the urgent solicitations of many friends, I consented to have a medical examination of my heart, that it might be known just what the trouble was. My friend, Dr. B., a Christian man, said I must stop work; that humanly speaking I would never recover from the heart trouble; advised me to go to Intervale, as I told him I intended to do, and stay through the summer; but my hope is in the living God, and my faith grasps victory. Bless His name! I see no way to go yet, but doubt not that He will provide.

I praise God for His tender care in the following gift: —

BRIDGEPORT, CT., May 14, 1888.
123 East Main Street.

TO DR. CHARLES CULLIS:

Dear Sir,— Enclosed find three dollars for your own use. I read with much interest of the Consumptives' Home and its various branches, and of the coming season at Intervale, which I pray our Heavenly Father to bless for Jesus' sake.

The associations connected with the following gifts are very touching. They speak volumes. A missionary! A consumptive!

MOUNTAINVALE, WASH. CO., ORE, May 1., 1888.

DR. CULLIS:

Dear Sir,—Enclosed please find a draft for $15 on N. Y. State National Bank, payable to my order. The draft is to such part of your benevolent work as you deem best. It is a legacy from Miss M. B. N. She died Aug. 3, 1887, at Portland, Ore. Among her "directions" there was a request that a small sum (of any left after certain other expenditures) might be sent to you, with the words, "I have fallen asleep." My sister was a daughter of Rev. A. North, twelve years a missionary at Singapore, India, at the A. B. C. F. M. station (and at Madras after the opium war). She was herself five years a missionary in China. She had been a consumptive for eighteen years.

Yours respectfully, THOMAS H. N.

May 24.—I am waiting, waiting upon the Lord to help in this my time of need. I cannot leave the city until He opens the way and supplies my need. Many things must be done and things procured before my family can pack up and go with me. I am receiving letters constantly from sympathizing friends, all saying they are praying for me, but I am waiting; and He says, "Blessed is he that waiteth."

May 26.—I have suffered more to-day than any day during my illness; the pain in my heart has not left me for a moment; it is most acute. I was obliged to take a carriage to and from my office. I should have left home to-day for Intervale, but no money has come except a gift of $5 from Epping, N. H. I feel more and more that I must break away from this great care. My office was filled this afternoon with people to be prayed with and seeking counsel. My Lord knows my condition; and I am at rest in Him.

May 30.—I am certainly not .improving. I took a

carriage to my office and afterwards walked round the corner, and the walk gave me terrible pain, so that I had to stand still every few steps. A dear friend to-day gave me his check for $400 for personal expenses. God bless him! I can now plan to go into the country.

May 31.—A gentleman of this city called and gave me his check for $1,000 for the work. These two gifts are indeed an uplift. How merciful is our God! Praise Him for the loving thought of the donors!

June 12.—A little more than a week ago I left home for Intervale Park, where I have kept as quiet as possible. All letters are sent to me, and I keep up all the work I can consistently with being absent from home. God bless the faithful ones left there! I see no change in my symptoms, but I am resting upon God's Word and claiming victory over disease.

July 3.—I have made no record since the above date. The days have been much the same. Cannot walk. Intense pain on exertion. I can see no perceptible change as I look back over the month. I am holding on to God for the perfecting of His will in me; that will be right and I am in peace.

July 28.—On the 5th of the month, with my dear wife, I went to Boston to meet several appointments. We remained four days, and such days of suffering! It actually seemed as if I would hardly live to get back to Intervale. For days I could not go from the piazza; but all this time my soul was resting in God. I am a little better now, but three or four spasms of pain in my heart each day remind me that faith must

still hold on to God; and oh, how good He is! Bless His dear name! How wonderfully He has cared for me! One friend sent me $250, another $100, two of $10 each. I do rejoice in His love, and praise Him that amid all my suffering He is my strength and stay. The convention begins next week Wednesday, and I know He will keep me and carry me through.

We insert here some interesting incidents just received from the matron at the Home, Miss M. E. French.

W. J., a colored man, came to the Home in July. In taking his record, when I came to the question concerning stimulants he replied that he had been in the habit of taking them, and that probably that was the cause of his present condition. I urged him to accept Christ as his Saviour, and that He would take away the appetite. He said he wished to be a Christian; and that it had been his hope, in coming to the Home, that he might be helped to become one. A few days after this I stopped to talk with him in his room, and asked him if he had given himself to the Lord. He replied that he had, but that he did not feel any differently. He said that he had given himself up entirely, so far as he knew, and that he prayed a great many times a day that Christ would forgive him; but still he did not feel any better. I tried to show him that he was to depend upon the Word of God alone and not at all upon his feelings. I quoted to him such promises as "Him that cometh to me I will in *no wise* cast out." "Whosoever *will*, let him come and take of the water of life *freely*," etc., and urged him to take his stand upon them, to rest wholly upon these promises of God and trust them absolutely. He promised to do so. This was just before I went to Intervale. On my return I found him rejoicing in the love of Christ. He gave a joyous testimony in the patients' meetings several times, as long as he was able to do so, and has continued until the present to show a happy, trusting spirit.

T. H., a Roman Catholic, came here from a reformatory institution. He seemed to be impressed by the services, and one day I had a little conversation with him on the subject of salvation. He said he had repented of his sins and was trusting Christ for salvation; he talked so understandingly of his experience that I felt hopeful that he was truly saved. Some time after this, when we were convinced that he was prepared, he partook of the communion. He had a sister, a patient in the Home, a young woman about twenty years of age. When I told her that her brother had partaken of the communion with us, she seemed to feel very badly. It evidently had an effect upon her; and when shortly after this Mr. Leyden, the converted Roman Catholic, came to the Home and preached, Minnie seemed deeply impressed, especially when Mr. Leyden gave her his own Bible with passages marked which he desired her to read. She read and believed them, and before her death, which occurred in July, she gave evidence that her sins were forgiven, and looked forward with joy to her home in heaven. Before she died, another brother, but twenty-two years of age, came to the Home quite ill, and lived but a short time. He did not give the evidence of conversion that the other two did, but allowed me to read the Bible to him and pray with him, and said that he was trusting in Christ for salvation. Here were three young people of one family, the oldest but twenty-six years of age, all died within twelve days. Some of the workers in the Home contributed to purchase a burial place for them, that as they had been together in life, they might together wait the trumpet of the resurrection morn.

On the last Sabbath of the Home year, the Lord manifested His power in the patients' meeting, which was led by Bro. J. G. Two patients stood up for prayers and gave their hearts to God. One of them was from the West Indies. A young man who came to see him was also at the meeting, and was so convicted by the Holy Spirit that he arose and requested prayer. He said he was not often found in such a place, and whenever he did attend a prayer-meeting it made him very restless and unhappy; he said he saw that we had a joy

and peace that he had not, and that he was determined to seek the Lord.

There have been several conversions which have occurred so quietly that there seems very little to relate about them, except that a gradual but evident change took place, until the spirit took its homeward flight.

September 27.— Twenty-four years ago this evening we dedicated to the living God the first building of the Consumptives' Home. On account of my physical condition, I have written less in detail about the work these last months. The convention held at Intervale Aug. 1, exceeded in spiritual power anything we have ever known. Strength was given me to lead two meetings every day. The atmosphere of the hills, and more, the atmosphere of congenial and loving companionship of the saints, upheld and cheered and encouraged me in the hope that years of service are before me.

Let me close a year's record, declaring, "There failed not aught of any good thing which the Lord had spoken." Therefore will "I sing praise unto my God while I have my being" (Ps. 104: 33).

During the year the Lord has sent in cash, in answer to prayer alone, $20,375.80. For the twenty-four years since the work began, $594,792.04.

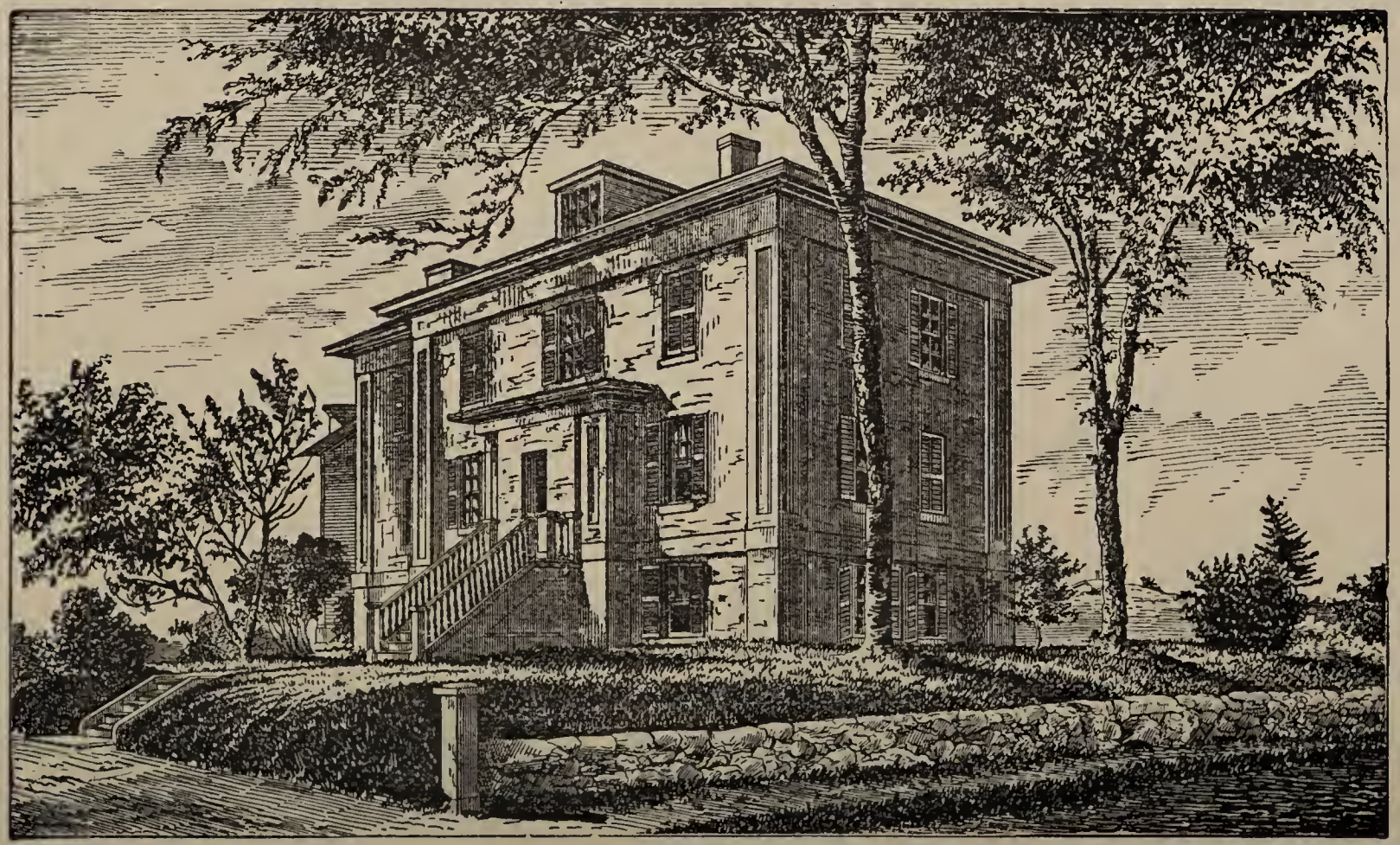
Number of patients at the beginning of the year,	36
Number admitted during the year	144
Total	180
Discharged during the year relieved	11
Discharged during the year not relieved	59
Died during the year	67
Now remaining at the Home	43
Total	180

Whole number of patients cared for since the opening of the Home	3,240
Number of patients in Spinal Home	3
Number of patients in Cancer Home	3
Number of children in Orphans' Home . . .	13

CHILDREN'S HOME.

"Thou hast dealt well with thy servant, O Lord, according unto thy word."— Ps. 119: 65.

Our children are the Lord's. He has "dealt well" with them. Orphans no more, for Thou hast promised to be a "Father to the fatherless." All are in good bodily health, and as Thou carest for them, we see no cause for discouragement in the little outbreaks that will come in their development towards maturity. Miss Benjamin is faithful at her post, healed by the Lord from bodily infirmities, strengthened with might by His spirit in the inner man; the tasks of each day are faithfully discharged with a tender, loving heart towards her charge, children varying in age from three years to sixteen. The church and Sunday-school on the grounds are a ministry indeed, Rev. Mr. Mallory and his wife always alert for the interests of the children. Gifts of clothing are frequent, and often "just a fit." Some gifts in money for this especial branch have been received, the largest one, $100, from Morristown, N. J. We must not omit the gift from the little girls of Wollaston Heights, who call themselves the "Wordsworth Club," and have contributed $29.89 to the Children's Home. God bless the dear children of the club, who, "In His name," are enrich-



CHILDREN'S HOME, NO. I.

ing themselves by giving! "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6: 38).

Some additional gifts from children, told in the two letters following: —

CASTINE, ME., May 3, 1888.

DR. CULLIS:

Dear Sir, — By the next boat (D. V.) I send a barrel for the "Children's Home," from the little girls of the "Rainbow Band." They have filled their barrel with potatoes, turnips, beets, apples, oranges, beans, peas, oatmeal, rolled wheat, rice, tapioca, pop-corn, butternuts, tea, cloves, and allspice; with two dresses, five aprons, one sacque, two undergarments, three handkerchiefs, one ruffle, one pair of boots, twenty-four cards, six books, ninety-four papers, one doll and her outfit, one little work-bag, and 155 squares of patchwork ready for sewing. A cloth scrap-book and doll's quilt will have to follow by mail.

The children put their names on their gifts of vegetables and groceries as they placed them in the barrel.

If those who receive are one half as happy as those who *give*, I shall be satisfied.

I enclose a postal note for $1.45, also from the little Band, to be used for the "Children's Home."

Praying that your faith may never fail, and the dear Lord will supply all you need,

I am, very sincerely,

(Mrs.) C. M. C.

NEWTON CENTRE, Jan. 18, 1888.

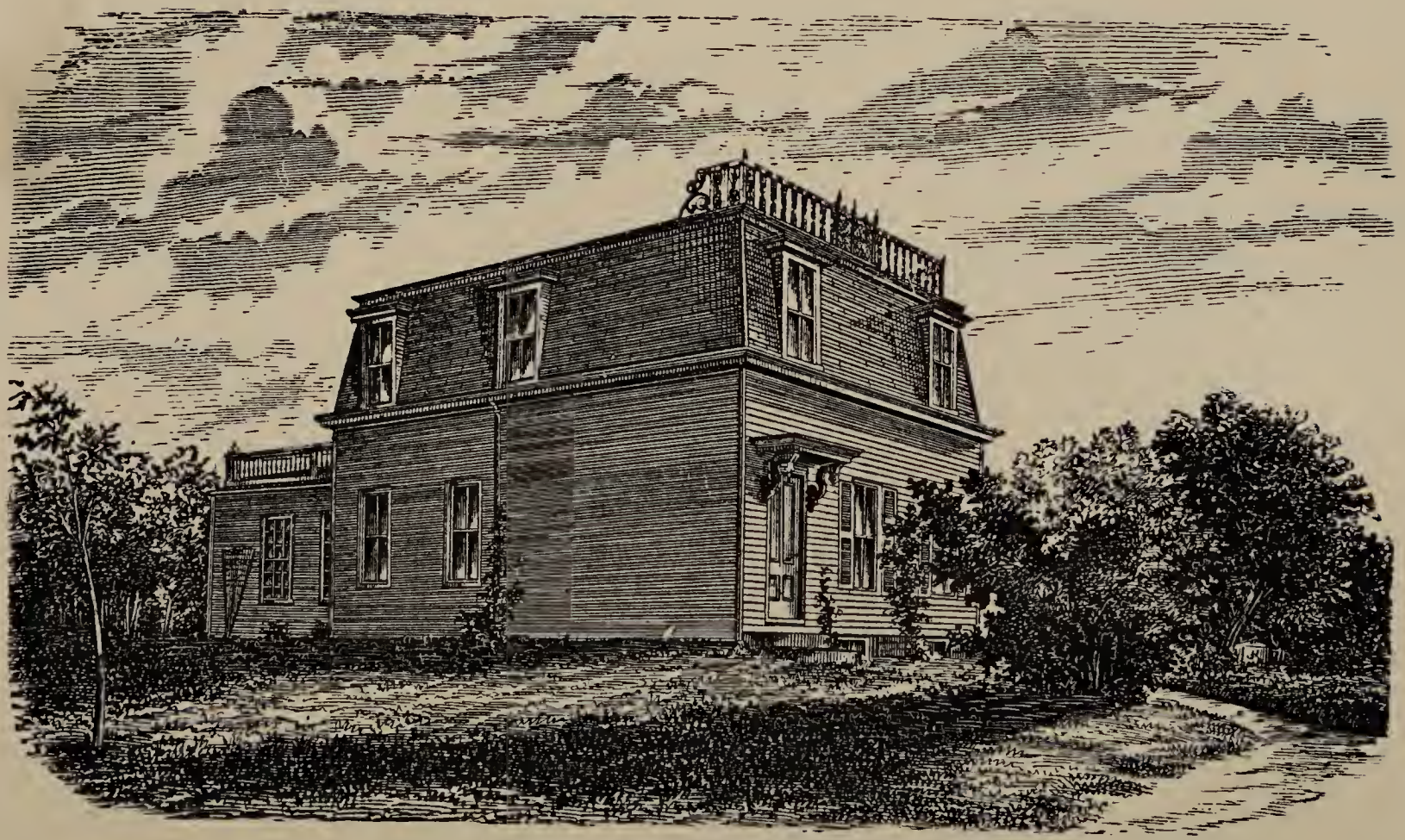
Dear Dr. Cullis, — As it may be some time before I can go to Boston, I write now to enclose a little contribution that we want to send for your Children's Home. We have had a little family society for two or three years, which meets every Sunday afternoon. A small contribution is taken, to be given to some work for children, as a very simple memorial of our little Florence.

We should like to give you the enclosed $10, to be used in the work of your children's home. We wish we could multiply it a hundred-fold. Sincerely yours,

H. B. S.

With this we close our chapter, praying God's blessing on all who work for children, those who are so soon to rise up and illustrate our stewardship.

"In due season we shall reap if we faint not" (Gal. 6:9).



SPINAL HOME.

SPINAL HOME.

"Bless the Lord, O my soul!"

These are the helpless ones who continue year after year. There lies Josie Basford, who for years has not spoken; but as you look into her face, welling up from within is the aspiration, "Bless the Lord, O my soul!" Spirit triumphant, the inward man renewed, the power of an endless life resting on the prostrated body, and illuminating the very atmosphere. In the next room lies Lizzie Smith, jubilant, triumphant, mind clear. "The outward man perisheth"—how true of her—there scarcely seems a body. Surely this worn, attenuated frame but poorly represents what is holden there,—the life, impalpable, unseen,and yet the real, the true, the eternal; and thus risesthe song, "Bless the Lord, O my soul!" that cannot be bound, whether the physical frame indicates strength or weakness. It is the immortal song from the immortal man, echoing from the throne, "My strength is made perfect in weakness." Go and see, my reader, if you are one upon whom church rites and sermons and prayers have had no power. Go and read what God has written on the helpless ones; see the might of His power and love; the demonstration that "he

is mighty to save," that He will "save to the uttermost, *all* who come unto God by him."

Miss Lizzie Smith is our latest patient, entering early in this year. She has been on her back fifty-two years, unable to move a joint, or to lift her head from the pillow, entirely helpless. She brings with her ~~$500~~ 207 that she has saved from the sale of a little book giving an account of her life. As she is to make the Home her abiding place as long as she lives, she gives in this amount towards the support of this branch of the work. Two more complete our household in the Spinal Home. We have other applications, but have no more room, and can only pray, "Lord, enlarge our borders!" "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first and I am the last, and besides me there is no God" (Isa. 44: 6).

FAITH CURE HOUSE.

"Continue ye in my love."

If we "continue" in the love of husband, or wife, or friend, we have no difficulty; especially have we no difficulty about believing or trusting. This motto belongs to our Faith Cure House, for what a variety of people come, and how various are their ails! Continuing in the love of Jesus is the only way to meet such, the only attitude in which to set forth the promises. One writer has very sweetly termed his healing as "the finger touch of Divine Love." Oh, yes, it was His love and compassion that made Christ's habitual work one of healing! How prominent was His work of "healing all their sicknesses!" and then He left the record, "Is any sick among you? Let him call for the elders of the church, and let them pray over him." So in this work of healing we may be co-workers with God through Jesus Christ, our Lord. Without sophistries, we believe "The prayer of faith shall save the sick." There are many "weak" among us, and this precious truth has suffered, as all truth does and will, while the world lasts, from the vagaries of unbalanced minds. But we need not stand affected by any of these things; the "winds of doctrine" toss to and fro, only to make the true followers of Jesus to

become more "rooted and grounded in love;" "having done all, to stand." Faithfully at her post stands the matron, Mrs. W., learning day by day the love that "endureth all things, hopeth all things," and seeing many delivered from sin and sickness. "Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chron. 29 : 13).

FAITH CURE FOR THE INSANE.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."— 2 TIM. 1:7.

WHEN Jesus led captivity captive he gave gifts unto men. How many and varied are the fears that possess the minds of men! So terrible do these fears become that often the mind becomes unsound. Here we are told in Timothy that one of the "gifts" secured to us by the ascension of Jesus was that of a "sound mind." We desire to have a home for those whose minds are under delusions of various kinds, for we believe there is deliverance in Jesus through this gift of a "sound mind." To "ask" is to "receive," and in such a home we would ask and receive His gift. We have proved this promise in many cases, and from a few interested friends have received small gifts. In addition to the sum of $45.37 recorded in last year's report, we have received from Fitchburg, Mass., $5, and from a friend, a piece of jewelry which sold for $1.50; from Nashville, Tenn., $1. We are never discouraged at small beginnings, and confidently expect of Him.

We would like to have our readers peruse the following letter: —

MADISON, O., Nov. 9, 1888.

DR. CULLIS:

Dear Brother in Christ, — In obedience to the promptings of the Spirit, I send money order for two dollars to help somewhere in the work.

The *insane man*, Mr. Fowl, who was taken to the asylum at Toledo, O., for incurable, *was made every whit whole* in answer to your prayer, as he believes. I had it from his own lips. Glory to God in the highest !

Yours in Jesus, M. Y. S.

"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles" (Job 22: 23).

CANCER HOME.

"And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God."—MICAH 5: 4.

October 11, 1887.—Thus we stand, and God upholds this work for these greatest of sufferers. To-day a lady from Bristol writes: "I send with this note a pearl pin, which I hope you can sell, and use the money for the Cancer Home." God bless the donor!

October 13.—From Ogden City, U., $5 from one who writes: "This money belongs to Jesus. It is the tenth of what I earn as dressmaker."

November 1.—From New Monmouth, N. J., $5.

December 15.—From Waltham, $5; from Concord, N. H., $1, "in memory of a sister who died of that dread disease." Sometimes, as in the above cases, special mention is made of the Cancer Home in the designation of gifts, while others send, leaving it optional with us; this is the usual way. But we like to give special mention where friends have done so. It is encouraging to us, it is encouraging to the sick ones; for more than to any other class of sufferers, the feeling of isolation comes to these; everybody dreads contact, and we cannot let a yearly record go forth without witnessing to the patience and fortitude that characterizes these sufferers; also to the devotion of

the true "sisters of mercy" who care for them. While cancer is not so common among men as women, we do have applications, and are relying on God for another building. May the Lord God direct some heart who reads of this need to share of an abundance with the sick and homeless ones! "If I have withheld the poor from their desire, . . . or have eaten my morsel myself alone, . . . If I have seen any perish for want of clothing, or any poor without covering, . . . Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone" (Job. 31 : 16, 17, 19, 22).

BEACON HILL CHURCH.

"Therefore, my brethren, dearly beloved and longed for, my joy and crown."—PHIL. 4 : 1.

"Salute every saint in Christ Jesus."—PHIL. 4 : 4.

To me the work of the Church, the privilege of preaching Christ, has indeed been "my joy and my crown." Without this sense of joy, the work would have been arduous, added to the care of the institutions. From the moment God revealed my work to me in the gospel,—"to every man his work,"—service has been a joy, and over every barrier my soul has gone out to "salute every saint in Christ Jesus." If our numbers have never been large, I state truthfully that the joy of the Lord has been communicated to these, and they have been able to prove with me, "The joy of the Lord is your strength."

Commensurate with the above was my sorrow in being obliged to relinquish preaching; for during the spring of 1888 my health gave out; literally worn out, I had to seek rest. In the blessing of God our dear Bro. Hervey was sent to us from Los Angeles, Cal. During the summer months the work of the Church went on under our brother; and as we close this year's record, although much recruited, I am not able to take up preaching, and reckon that God's time had come to

send our dear brother to be a true shepherd of the flock. Much that I could not do and that was needed to be done, he is doing, with a heart and purpose fully the Lord's.

Bro. West has, with few interruptions, led the noon meeting. This meeting was established when the new building was completed for the church at Beacon Hill, and has never known a day's omission for eight years. A noon hour we can truly say that has "*done business*" for God, for nothing short of entire consecration of the redeemed soul has been taught here, as in the weekly meeting of Tuesday afternoon.

Rev. Mr. Hervey will take charge of the Faith Training College, to which he brings a ripe scholarship, as well as singleness of heart toward God.

This is the third year of the "Ladies' Association of Beacon Hill Church."

Not only members of the church, but many of those who form the congregation on Tuesdays, have joined the circle. Work has been done in fitting out departing missionaries, but latterly the ladies have undertaken to supply the Consumptives' Home with sheets and pillow-cases. No better or more needful work could be undertaken; for where one hundred or more beds are to be provided, and these in no ordinary way, among the sick, the demand is continual.

We do not say much about creed; there does not seem much opportunity. All is summed up in the words of a true "minister" of Jesus Christ, with whom we would humbly unite our faith: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to *fulfil the word*

of God. . . . Even the mystery . . . hid . . . but now made manifest to his saints . . . which is, *Christ in you*, the hope of glory. Whom we preach, *warning every man*, and *teaching every man* . . . that we may *present every man* perfect in Christ Jesus: whereunto I also labor, striving *according to his working*, which worketh in me mightily" (Paul to the Colossians 1: 25–29).

We add to this record the following account of the mid-winter convention (which has become an institution of Beacon Hill Church), taken from the *Times of Refreshing*: —

The Fourth Annual Mid-winter Convention was held in Beacon Hill Church, Boston, from February 1 to 8, inclusive. The order of the services was as follows:—

9.30 A. M., prayer and testimonies, with a short address by Dr. Cullis; 10.30 A. M., preaching service; 2.30 P. M., prayer and testimonies; 3.30 P. M., preaching service; 7 to 7.30 P. M., service of sacred song; 7.30 P. M., preaching service.

Throughout the convention Dr. Cullis took the first service of the day, and he appropriately used as his text, on the first morning, the words, "In the beginning, God," pointing out that he had often spoken on the same subject, and that he could not well convey to the minds of his hearers, nor yet could they fully realize, all that the words meant,—that God should, in His infinite mercy, notice such unworthy creatures as us, and give His only begotten Son for our salvation. You will remember, he continued, after God created the heavens and the earth, He said, "Let there be light." So in this opening service, let there be light, by giving up self in every form; close every avenue leading to self, for they are only doors to shut out the light. You are here, perhaps, to seek light, and think you may get it at some altar service. The way to get light is to simply throw open the doors of

your heart, and let the light come in. If there is anything in your heart contrary to the teaching of God's Word, there will be no light. Let the blood of Jesus Christ, His Son, cleanse you; then the light will come in. Let this, under God, be the grandest convention we ever had, and we shall carry away with us the closing words of the Bible, the benediction of our Lord Jesus Christ.

The following morning the text was Eph. 1:19: "Exceeding greatness of his power to us-ward who believe." Doubts are to be cast on one side, as nothing comes to him who doubts: on the other hand, everything comes to him who believes. Believe your Christian life is to be a success; just as a man entering upon business believes his business is to be a success, so enter upon your Christian life with the determination that you are to succeed. Rely upon God's power, believe it, and you shall have the exceeding greatness of His power.

The subject on the third morning was, "I pray for them" (John 17: 9). The Lord Jesus says to you this morning, "I pray for you." If it is a comfort for people to pray for you, think what a comfort it is that the Lord Jesus Christ prays for you. I take this text home to myself, and know that Jesus prays for me. Do not go by your feelings, but take God at His word; believe that the Lord Jesus prays for you, give the text a personal application, and He will keep you from your adversary.

On Saturday the theme was, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." Particular emphasis was laid upon the "belong," — "The things which *belong*." We know how people stand up for their rights, how they will spend their last dollar in defending them; that is because they know they are endeavoring to get what *belongs* to them. The promises in the Bible *belong* to us; read them over and see what *belongs* to you.

Sunday's subject was a familiar one to many of our readers, "I believe God." In the course of his remarks the doctor said: "There is not a soul in this church to whom God has not said, 'To every man his work.' God told Elijah

that the people were wicked, and He wanted him to pronounce judgment upon them. You will remember all that followed, how a severe drought came, and how Elijah was fed by a raven, until he was told to go away and rain would follow. All things are possible with God; and oh, may we have a church that will do all that God asks! I want you to believe God and do all that He asks you to do."

The pith of Monday's remarks was, to be always in an expectant attitude; that God rewards us according to our faith, and never beyond it.

"But God" (Eph. 2: 4) was the basis of the following day's discourse.

I want you to put these two words beside your difficulty. In the beginning God, and it is "but God" all the way through. What are our difficulties compared with His great riches and blessings? Remember that He is a present help in the time of trouble, and that when the difficulties come, He comes with them. Nowhere does it say that we are to trust our feelings and emotions to be filled with the Holy Ghost. But God; He is the great power in all our weaknesses. Let us say with David, "My cup running over." At this service were read each day a large number of requests for intercessory prayer, and many testimonies were given, as indeed there were at most of the services.

10.30 A. M. SERVICES. —Rev. E. D. Mallory preached an earnest sermon on the first morning, on the transfiguration of Christ, urging upon his hearers to make the convention a week of transfiguration, that they might more clearly see the face of Jesus.

Rev. Dr. Bates occupied the pulpit the morning following, basing his remarks on John 17: 23: "In them, and thou in me," etc., etc. One's first thought in this wonderful chapter was the attitude of Christ. If we have Christ in us, we do not recognize any of the external difficulties of religion. We do not know any such differences. This oneness in Christ begins in the scheme of redemption, which proposes to save us all; and if we have oneness in Christ, our souls are redeemed. Some of the results of this oneness in

Christ are to be found in His power to keep us. He will abide with us when friends and wealth leave us.

On the third day, Rev. H. T. Cheever delivered a very thoughtful discourse on John 12: 24: "There has always existed through all time a desire and longing to see God. It is one of the chief reasons of idolatry. To see Him is the acme, the summit, of human desires and aspirations; and when He became incarnate, this inbred desire was met. Now that He has come in the flesh, we say, 'O Lord, Thou knowest as man; our mortal weakness Thou hast proved.' Is it not natural that we should express ourselves the desire to see Him? It is easy to believe that when the early Christians had caught the glance of our Lord, had been eye witnesses of His majesty, how blessed they would feel. It was this feeling that gave such sacredness to the Holy Land, where Christ had walked, consecrating particular places, and in latter times trodden by the Crusaders to recapture the Holy Sepulchre. The picture of Christ, could it be obtained and worn as a charm, would be more worshipped than Christ Himself.

"No doubt a chastened imagination of the Saviour is a privilege which we may envy. A celebrated German sculptor, after years of intense study and prayer, had unveiled to him in a dream the heavenly face and form that he had vainly studied, and he awoke with an ineffaceable impression of his Lord. In the holy enthusiasm of his spirit, he looked upon it as a revelation, and for days and nights the dream stood before him. It was his constant study, and the result was the production of a statue which, in the opinion of artists, is the nearest to the Saviour. The original is more glorious than the copy; heaven is nearer than Germany, where the statue is. The true attitude of every believer in Jesus, and who hopes to see Him, is to have our lamps trimmed and burning, lest He cometh suddenly, and find us wanting."

Rev. J. F. Clymer spoke on John 4: 18: "There is no fear in love, but perfect love casteth out fear." Love is the supreme law of life, for He who is life is love. God manifested His love first in creation, so that this world is a

material expression of His life and love. Man being the highest exponent in nature, the life of man, if it be in a divine sphere, must be in love. Love must be expressed, as He that is Love Himself expressed it in creation and the redemption. Love is the divine life of all graces; all intellectuality, all culture of the schools, without love, is as naught. Culture is an exterior, but love is the centre of all which shines through all. The virtues are cruel things without love; truth without love is crude. Love is the truth. Love is through all the social amenities of life; love is through the body. Love that is complete in Christ gives grace to all the virtues of life, but it is perfected in Him. Sin makes us suffer and makes us selfish. Suffering people are without love, as the savage; and people who know nothing of Christ are barbarians. The law of nature is, that those who suffer will make others suffer; but the law of grace transposes this, and love in the heart will make you suffer for others. The abstract law says sinners shall suffer; the law of grace says sinners shall be saved. Love is the essence of all true theology, and the object of the Church is to incarnate this love of Christ. All life without love is a failure. Seek to gauge your love for God by your love for man, and, living in love, you shall be perfected in love, and live without fear.

On Monday Rev. Dr. Willing was attentively listened to whilst preaching from Jer. 50: 9. As Dr. and Mrs. Willing's sermons will appear in some future issue, we will pass them over at present, by saying they were always pleasurably heard by large congregations.

Noonday Services.— The daily noonday service, held throughout the year, was continued during the convention, under the very able leadership of Mr. W. H. West. It is purely superfluous to speak of these exercises in connection with our esteemed friend, as he is known to be an earnest, sincere man of God. It is at all times a positive pleasure to listen to him; so intensely earnest is he, that one is constrained to accept the value that he himself places upon what he says, without any hesitancy. We never hearken to him without a feeling of admiration for his intenseness, for

his originality, and for his clear-cut sentences of solid sense, illumined by a spirituality that is wholly devoid of morbid sentiment. There is always the same brightness, the same scintillation of unconscious, consecrated humor, and the same tremendous emphasis in all that he says and does, that has charactized him since we first knew him, and which always makes it a treat to sit under him and wonder at his supernal freshness and steadfast Christian purpose.

2.30 P. M. SERVICES.— These were prayer and testimony meetings, under different leaders each day.

3.30 P. M. SERVICES.— Mrs. Willing led the way in these services, taking as her text Rom. 11: 12: "Be not conformed to this world," etc. Mrs. Willing is an easy speaker, with much facility of expression. As we have already stated, her sermons will appear in full in future publications. Mrs. Willing also took this service on the second and third days of the convention.

Dr. Bates preached on Saturday, on the words, "I am with you alway," which, as the doctor pointed out, meant, "I am with you to-morrow, next day, every day, to the end of the days." You cannot suffer from spiritual hunger if you grasp the text; you may be hungry, but you will not suffer, but have it supplied. The manifestation of Christ gives spiritual life; the life of Christ enables us to come out of darkness and ignorance, by leading us in the way of truth, and His presence fills the soul. Everyone that makes an unconditional surrender shall have the abiding presence of Christ: "I will come in and abide with you." There will then be no room for wrong or sin; the whole heart will be filled with Christ. Dr. Bates in this and other sermons made his points clear by many personal illustrations from life.

Mrs. Willing preached the day following, on Christ's words, "It is finished;" and the next day's service was taken by Rev. L. B. Bates, D. D., on Matt. 15: 30, 31, deducting therefrom that Christ was our example in humility, for when the disciples quarrelled as to who should be nearest to Him, He girt Himself with a towel, and washed their feet.

There was a full church on Tuesday to hear Dr. Cullis preach from Gen. 42: 2: "There is corn in Egypt."

"We are making history," said the doctor; "We are a continuation of the New Testament. After repeating the history of Joseph," he continued, "people look at their trials and say, 'How can God permit this?' Believe that God is in everything that comes to His children. I believe that every man, if obedient to God, will touch the very place when He wants him. Joseph knew God, and did not care what the people said when he told them there was to be a famine, but kept right on, and told his men to buy all the corn they could. I realize that God has been with me in every step of the way; that there was corn in Egypt. I want to impress upon your minds that consecration means a closer walk with God, and that you may be able to say, 'There is corn in Egypt.'" Reference was also made to the deaths, since the last convention, of the Revs. Marcus Ames and John Allen, both of whom, said the speaker, were ready to take hold of God's Word and proclaim His power.

7 P. M. SERVICE OF SACRED SONG.— Messrs. Wright, Robson, and Nickerson, severally and collectively, contributed to this and other services, and met with much appreciation.

7.30 P. M. SERVICE, FIRST DAY.—Dr. Willing. Text, Ezek. 2: 1, 2: Bitterness of Spirit.

SECOND DAY.—Matt. 5: 6: "Blessed are they which do hunger," etc. The preacher dwelt at length on heart purity, emptying of self, and on the necessity of a downright, honest, square life as being the substance of a religious life, if it is to be connected with great power, and if our works are to be sweet.

THIRD DAY.—Dr. Willing. Subject: Shadrach, Meshach, and Abednego. The gist of the sermon was, that these men had a conviction which they would not forego, although it might have been to their advantage to have done so, from a worldly point of view. Nebuchadnezzar, said Dr. Willing, was a statesman, a wise man, and a general, and was anxious that his people should worship one God. These men had the courage of their convictions and would not do it. We need those kind of adamantine men for service. This furnace experience was the best possible thing for these young men

and God's case. They got into position. All God's people are the better for having gone through the furnace experience.

Fourth Day.—Mrs. Willing, from Col. 3: 3: "For ye are dead, and your life is hid with Christ in God." These words were addressed to people fished out of the slums of heathenism, but they are of more meaning to the people of this nineteenth century. Mrs. Willing proceeded to classify her subject under the heads of peace, rest, care, victory, joy, and purity, dealing with each sub-division in turn.

Fifth Day.—Dr. Willing, on the basis of Christian prayer, as suggested by the end of the eleventh verse of Isa. 44.

Sixth Day.—Mrs. Willing, Acts 1: 8. After giving Himself, Christ's last gift was His best gift,—the gift of the Holy Ghost. We need a baptism of the Holy Spirit to enable us to see the work for us, also to teach us our privilege in Christ, and what personal victory we may have, and also to give us power to win the world to God. We may get this baptism by deliberately choosing God, by surrender, by taking the Lord Jesus as our full Saviour. If it were otherwise, our salvation would be by works, not by faith.

Seventh Day.—Dr. Willing, John 1: 29: "Behold the Lamb of God," etc. The atonement of Christ purchased universal salvation, and He is the propitiation of our sins and of the sins of the whole world. It was planned by God, and is, therefore, the best possible. Again, God furnished the victim, which is the reverse of ordinary usage. The Lord Jesus Christ can give light, pardon, new birth, healing, cleansing from all filthiness of the flesh and spirit, and inward content, and His life is offered to all.

Closing Service.—Before giving his text, Dr. Cullis said, "I am sorry that this is the last meeting of the convention, for I believe in my soul that this is the best convention we have ever had. When we walk the golden streets, we shall know all about it. My text is in Eph. 3: 20: 'Now, unto him that is able to do exceeding abundantly above all that we ask

or think.' Just think of it! Has He not done more for you? He is to do more for us than we ask for. Simply ask. We are going out from this convention with the greatest blessing we ever had, and I want you to remember the words of my text, that He is able to do exceeding abundantly above all that we ask or think. Let us say yes to everything that God says. Do not go back to your churches and talk as if you were better than other people. If you are better, people will find it out without your telling them. Go back and let your light shine. The devil will stir up people to torment you, but remember this when you pray. Be sweet to every one, and every one will be sweet to you. Feed upon His Word, and you will carry a blessing with you, for He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. What power? The Holy Ghost. If a heart is cleaned out, God takes possession of it, and it is full of the fire of the Holy Ghost. What we want is living grace, and I want you to go from this place to be practical men or women. There was no more practical man walked this earth than the Lord Jesus, and He expects us to be the same."

Short addresses followed from Mrs. Cullis and Mrs. Willing, and Rev. Dr. Willing, Rev. E. D. Mallory, and Mr. W. H. West. The meeting was then thrown open for testimonies. After a great many had been given, Dr. Cullis resumed his remarks by saying that people were anxious to know whether they could hold out in this life. We only live by the moment; and if Christ can keep us now, He can keep us to-morrow. I want you to be children of expectation, and not to let down the standard for a moment. "Let the peace of God rule in your hearts," without a struggle; let God do it, and do not try to do it yourselves. He alone can do it. Praise God that He is able. We give the glory of this convention, and for the souls converted and brought out into the light, to God.

"Blest be the tie that binds" was then sung, the benediction pronounced, and the convention ended.

There was a celebration of the holy communion at the close of the 10.30 A. M. service on Sunday, when nearly the

whole of the congregation partook of the sacrament; and there were altar services of an impressive nature after almost every service held during the convention, when large numbers came forward, filling up the whole of the usually ample space round the communion rail, and extending into the body of the church.

The services throughout were of a hearty nature, and although the weather was very cold, as was to be expected at this time of the year, it did not affect the attendance.

GROVE HALL CHURCH.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

At the beginning of this year pastor and people bowed together before God, seeking a fresh anointing for service, and praying that each of us might lead at least one soul to Jesus during the year. The results are recorded on high. We only know that we have seen many precious souls bowing at His feet, praying for pardon of sin, and we have heard them afterward confess Christ as their personal Saviour. It is also very pleasing to record that many of these, not being content with deliverance from Egyptian bondage, have gone right up into Canaan, and can now sing, —

"I've reached the land of corn and wine,
And all its riches freely mine,
Here shines undimmed one blissful day,
For all my *night* has passed away.
The Saviour comes and walks with me
And sweet communion here have we;
He gently leads me with His hand,
For this is heaven's border land."

The Sunday evening services have been revival services all the year round, and God has greatly blessed us. There has been an increase in the attendance and

interest in all departments of the church work. A number of families have been reached during the year by pastoral visitation. The Sunday school work has been very encouraging. The children of the primary department, under the faithful leadership of Miss Edmunds, were organized into a little band called the Helping Hand Society, with the purpose in view of purchasing an organ to lead in the devotions. Their "Nickle Fund" in a few months swelled to an amount sufficient to purchase a fine instrument.

We have to record this year the death of some of our flock. Brother Rufus Thurlow was one of the members of the church at its organization. He was faithful and devoted to God and the church until he was called home. His conversion was very interesting. Before the Grove Hall Church was formally organized, services were held every week in the lecture-room, conducted by Dr. Cullis. At the close of one of these services, the doctor prayed the unsaved present might not have peace or prosperity until they gave their hearts to Christ. Brother Thurlow went from the meeting thinking that that was a mean prayer for Dr. Cullis to offer. A day or so after, he was at work, and found everything he touched went wrong. In a passion he threw down the tool he was working with; suddenly it flashed across his mind that the Lord must be answering the doctor's prayer, and at once he earnestly sought and found Christ to be his personal Saviour. From that time until he passed to his reward he was a bright and a shining light. Brother Edward Galligher, converted to Christ from the errors of Romanism, was a very earnest and devoted worker. Many efforts were

made to turn him from his new-found faith, but were unavailing. Jesus was so real to him, and his love and joy so rich and full, that nothing could for a moment move him from the Rock of ages.

Praising God for His abundant blessing in the past, we look forward to the coming year with bright hopes and expectations.

"My soul, wait thou only upon God: for my expectation is from him" (Ps. 62:5).

PARALYTIC.

"Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul."—Ps. 86:4.

We have some hundreds towards this home, and I am glad it is in the minds of a few, as indicated by an occassional gift—one from Pickering, Mo., of $7; another of $1 from Forthill. Nothing would rejoice my soul more than to be able to say "yes" to the next applicant for help and care.

We lift our soul unto Him, who heareth the cry of the poor and the needy; we make ourselves one in their cause.

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "My heart trusted in him, and I am helped."

REPORT OF BOYDTON INSTITUTE.

BY MRS. H. B. SHARPE, PRINCIPAL.

"Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"— Ps. 107: 8.

We are very glad to report a prosperous year of work for the dear Lord. Truly His hand has been with us, and we trust the lessons learned of Him may ever influence the minds and hearts of the students whom He has given us to instruct.

We were sorry not to have Bro. McAllister and his family with us, they having decided upon work at the North; but we rejoiced in having Brother McAnn and his wife and a devoted band of co-laborers to carry on the work.

Bro. McAnn was peculiarly fitted to help the students, both spiritually and intellectually, and we all felt the Lord sent him. He has for years cultivated the art of putting the truth in a terse, vivid way, both in preaching and in writing, which enabled the students to remember and use a great many valuable things that otherwise would have been lost. He delivered a series of interesting and profitable

lectures Thursday evenings, the subject of the first one being, "How to think."

A great help in our spiritual work was the dividing of the weekly meeting into praying bands of ten to twelve each, under the leadership of a teacher who looked carefully after the spiritual welfare of each one in her band.

The key to the great blessing upon our school we fully believe is our morning Bible lesson of three quarters of an hour; not the conventional prayer and a few verses of the Bible read by a teacher, but true study of the Word under the promised guidance of the Holy Spirit. Sometimes His presence was so manifestly felt that the regular lesson was omitted, and the time taken up with earnest prayers, the result being the conversion of all in the school who knew not the Lord when they came here, also the quickening in zeal and love of those who were already Christ's. Our school text has always been, "Seek ye *first* the kingdom of God and his righteousness;" and in putting His Book before all other books, the promise has been verified, and all "these things" have been "added" unto us. We had many marked answers to prayer, among them, money for scholarships.

Previous to this year we have had some six or eight provided for during the summer; this fall we returned without any. We usually have a number of ministers who, preaching and helping in the revival work of the country during the summer, are unable to pay their board in school in the winter, so we depend upon these scholarships to take them through.

This term the Lord led us to take them as usual, trusting Him for the means, and in less than three weeks from the opening of school, money was sent for six of them without our having asked anyone but the Lord. "Oh, how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men."

We had another present that gladdened our hearts. A good friend at North Dighton sent us twenty dollars for shoes for the poor, bare-footed ones that come on Saturdays. Many of them come from miles, their feet cracked with exposure to the cold, and these shoes are their only chance of being shod for the winter. Only a few days before the shoes arrived, half a dozen boys, about twelve years old, I should think, asked for shoes. I told them I had none. "Please let us look in your barrel." I told them to come in, and you ought to have seen them dive into that barrel, their woolly heads coming out of it with faces on a broad grin as they fished out an old, odd rubber or a slipper, the remnants of what had once been a barrel of shoes. I said, "You don't want these, do you?"

"Yes, mum, heap better'n nun." So they went off highly delighted.

Another good thing we had was one hundred and ninety yards of remnants of cloth, from a factory in Rhode Island, for boys' pants. We bought it at ten cents per yard, my friend in Westerly paying a good share of it, and it has been the means of fitting out a great many little chaps for school, who otherwise

would have had to stay at home; and who knows what may come of it?

Thanksgiving Day we had our usual service in the chapel, Mr. McAnn preaching the sermon. We had invited the poor people all around the country to dinner, and they crowded into the chapel dressed in their best, all colors and kinds of apparel, if some of it could be dignified by that name. Several of the genuine old aunties were there, and thought it not amiss to "speak in meeting," as Mr. McAnn went on to prove to them that slavery had been a blessing to their race, by showing them the condition of the African in his native land to-day, and how much greater their advantages were in this Christian land. He gave them some excellent advice as to how to live, etc., and was interrupted here and there through his discourse by the old aunties with, "Dat's it, marster;" "Dat's de truf;" "I done thought dat very thing, but didn't know how to tell it;" and the general verdict with them seemed to be, "It's the best sarmint we ever had."

Then came the dinner. Roast pig, chicken, pot-pie, with vegetables and dessert, were enough to make the saddest of the faces relax, and give perfect bliss to many a ragged urchin for one day, at least.

After dinner they gathered in the chapel again, and were addressed by one of the students, closing with one of their plantation hymns, with chorus, "I'll lay down my life for my Lord." Then followed one of their own characteristic meetings — singing, with shaking of hands, swaying to and fro, keeping time to the music, etc. No one could describe it. But

they went home happier, and we trust better, than they came.

The old people, with their old customs and superstitions, are fast passing away, and the younger ones that are coming on to take their places are much wiser, some of them much better, others not so good, but on the whole greatly in advance of their parents. We enjoy very much the surprise of our new teachers in finding them so intelligent and quick and eager to learn, making their teaching a most delightful occupation.

We had a nice Christmas, a little entertainment Monday night for the students, which wound up with the appearance of the venerable Santa Claus, bringing trays of candy bags, oranges, and sacks full of presents. Then he ran off, leaving us to open and distribute his bundle, which made the evening pleasant to teachers, and very happy for students. Mrs. J. F. Willing had given us fifty copies of her valuable books for young people; twenty-five copies of "From Fifteen to Twenty-five" for young men, and "Potential Woman" for the young ladies, and we had kept them for Christmas. Of course we were surprised to find them in Santa Claus' budget. The students are highly delighted with the books, and I am sure they will do them a world of good.

Dear Sister Willing, like some others, will never know how much she has done in the world until she gets to glory. We also gave Christmas bundles to all the poor children in the vicinity. Dolls, cake, candy, etc., scattering a little cheap happiness where it would be appreciated. We are at no loss to find out

what to give; anything is acceptable. We made many a home comfortable by gifts of good, comfortable clothing.

A large lot from North Dighton, with the addition of a nice box from Portland, came just before Christmas, and we had our holiday treat in giving out the things. One little girl came in my room after I was through for the day — a little old woman in a child's frame. She looked in size about seven years old, and in face twelve or fourteen; barefooted; an old, ragged dress and a thin cotton underskirt was all the clothing she owned. I found out she was an orphan, claimed by her "kin-folks," some fifty-fifth cousin or other, and made to be the drudge of the household. I asked her what she did at home. She said, "I cleans up de house, '*totes*' de wood and de water, minds de baby; sometimes I washes and cooks." You should have seen that little, old-looking face light up when we dressed her up in shoes, stockings, underclothes, dress, sack, and little red hood. We exhorted her to thank Jesus for the things, but although she said "Yes'm" very dutifully, I had my doubts as to any very deep religious impression, she seemed so delighted with the idea of being "dressed up;" but I thought it paid.

A new feature of the work this year was the academic department, under the care of Miss Ida L. Gilman. We had had two or three students before who had studied a little Latin and algebra, but a number of our graduates in the common school course returning, it was thought advisable to organize a regular department for them.

At commencement we had a fine class of ten graduates. Mr. McAnn gave a very excellent address to them. The exercises of the evening consisted of original declamations, essays, etc., interspersed with singing such as only these colored people can give. After the exercises, the usual collation and social followed for the students and their friends, the whole making an evening long to be remembered by them.

And so another year's work is closed, with its many trials, its greater joys, and its rich spiritual blessings. Another band of students has gone out endued with the Holy Spirit to teach and preach among their people the good news of the kingdom. All praise and glory be to "Him who hath loved us and washed us from our sins in his own blood!"

FOREIGN MISSIONS.

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"— ROM. 8: 35.

WHETHER in India or America, to the servant of God there come moments of discouragement, of heart-languishing; then is God the strength of our hearts, and how full of blessing comes the assurance, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor *any other* creature *shall be able to separate us* from the love of God which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

We add the records of Rev. W. A. Moore and Mrs. Laura Wheeler Moore, and we find that in India, as in America, "The anchor holds."

REPORT IN BRIEF OF THE HOME, ORPHANS, AND FOUNDLINGS.

BASIM, BARAR, INDIA, Dec. 4, 1888.

God has been with us in our home here in the midst of darkness and sin. We have thanked God many times for a Christian home, where Christ is

unknown, where the joys of home are equally unknown.

God has visited us twice during the past two years, taking from our home to his own, first our precious "Daisy," aged five months and seven days. This was in April, 1887. On April 7, 1888, another little one came into our home, as we fondly thought and hoped, to take the place of the glorified "Daisy." Seven brief days of joy with our treasure, and she too was borne away to the Father's home above. "God is love." "He doeth all things well," faith says, when sight is dimmed by burning tears. He has left us our first, our precious Lillian. We pray that she may grow up to be a blessing in India, a humble servant of Jesus.

ORPHANAGE.

Three of our orphan girls have married during the last two years, and two of them are engaged with their husbands in the work here; the third is also with us, but serving in the capacity of a servant with her husband; the number of orphans left being six, including a poor boy who took refuge with us in the early part of this year. We hope in time to see all of these settled in homes, and engaged in the work of God amongst their own people.

FOUNDLINGS.

These are five in number, the eldest being four years and the youngest five months,—Pramoo, Precthi, Irnan, Shavanthi, and Jai Sing. I had made up my mind some time in 1887 that I could take no more

foundlings; they are such a care and responsibility that I concluded that with all the other care resting upon me, and my then poor state of health, I *could not* care for these little ones as they needed to be cared for.

On the birthday of my precious, glorified Daisy, November 21, little Shavanthi, then only five months old, was brought to our home, a bright, strong-looking child. At first thought it seemed impossible for me to take her; but the thought of my own glorified darling who, had she lived, would have been just one year old that day, with that of the words of the Saviour, "Of such is the kingdom of heaven," opened my heart and home to this little one "in His name." It seemed to me that the care of so young a child must prove a great hindrance to me in other work which must be done for the Master. From the time she came until now, she has been no trouble at all. She has "just growed," as Topsy said, and is to-day as fine a child of seventeen months as one could wish to see. Little ai Sing, a fine boy of about five months, was given to me on the 11th of November, 1888. He is from a high caste family of Basim. So God is caring for the children. They will doubtless be the future evangelists and Bible-women of the Faith Mission. Let all our readers pray for these little ones. Out of these five foundlings, two are supported by kind friends of the work at home, *i.e.*, Pramoo and Irnan, or "Philip Potts," as he has been named, according to the wish of the lady who supports him; Precthi, a little girl of three and a half years old, Shavanthi, and Jai Sing remain unsupported by any

particular friend. Should God move the heart of any father or mother to adopt any of these little ones and train them for work for God in India, they will be doing a good work for God.

Yours in the service,

Laura W. Moore.

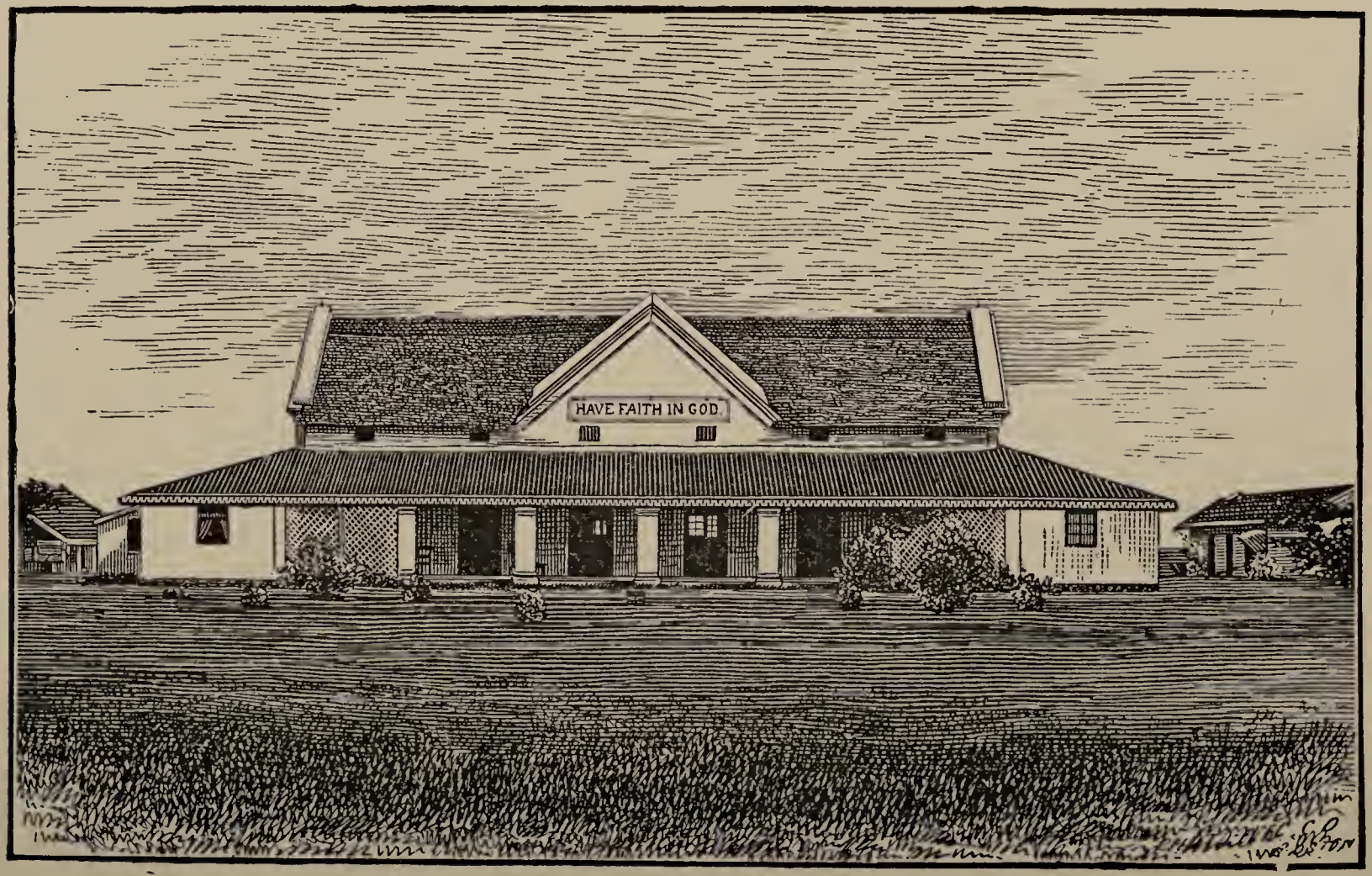
REPORT FROM BASIM, INDIA.

BY REV. W. A. MOORE.

A REQUEST from Dr. Cullis to send him a report came in our busiest time. As we have but little time, our report will be brief.

The past two years have been years of much personal blessing and some progress in the work. We have the same testimony to give of the Lord's faithfulness and love that we have given before. "He is faithful that promised" is the only testimony that one can give who has trusted the dear Master's promises. To some who unfavorably criticise "faith life," and doubt the expediency of "faith work" principles, we would only say, "Take a peep into the faith work in Basim, and see how the Lord fulfils His promises." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." To Him be the glory! We are all well. Our little Lilly is the picture of health, and so are all the children.

We have had some straits, one or two severe ones,—straits that made us feel like this :—



MISSION HOUSE, BASIM, INDIA.

(*Journal, Aug.* 16, 1886). "Existing still. No deliverance as yet. A rupee given our dear little Lilly by Sunthu's wife for a dress had to be spent last Saturday to get food. The grain obtained will be out to-day. What shall be on the morrow we know not. I am sure all of us got up from our meal half hungry this morning, nor is this the first time during these straits. How long, Lord? Faith in the promises seems almost to fail at times. He tells us the gold and silver are His, and that the fulness of the earth is His also. Why doth He withhold His hand? The thought that He is too wise to err encourages our fainting hearts. 'The eye of the Lord is upon them that fear him, upon them that hope in his mercy. This verse comforted my soul this morning: 'Hear and deliver us speedily, O Lord, for thy name's sake.'"

Bless His name! What if we do have straits like these once in the way? They don't do us any harm; of course not. The dear Master hungered sometimes, and we have His sympathy. And then, too, we are glad to have the privilege of being in the "apostolic succession," in some respects at least. "I know how to be abased, and I know how to abound. . . . I am instructed both to be *full* and to be *hungry*, both to abound and to suffer need." After a little while of trial we have many a note of thanksgiving which comes out of hearts full of gratitude." Read this: —

"*August* 31. — Praise the dear, faithful Lord! My draft on the bank of heaven has been cashed. Received government grant for girls' school, 69 rupees;

from Dr. Cullis, through Sister Millett, 100 rupees; by sale of book, 5 rupees; from Bro. Scott, 3 rupees; from children, 10 annas. We have been praying the Lord to send us 120 rupees by the 1st of September."

See the answer:—

"*September* 1.—£10 4s. 1d. from Dr. Cullis."

See what followed:—

"*September* 2.—15 rupees from Dr. Kiddle.

"*September* 6.—5 rupees from our dear mother.

"*September* 10.—15 rupees from Bro. Ward of Burbanpur.

"*September* 12.—5 rupees from Sister Ran of Burbanpur."

And so the story goes. "Oh that men would praise the Lord for his *goodness*, and for his wonderful works to the children of men!" Several times when almost the very last *pice* had been used, He has sent us help; sometimes just enough, sometimes an abundance, but always in a way to bring out the truth of His promise, "I will never leave thee nor forsake thee."

EXTENSION OF WORK.

In the early part of 1887 we were led to write to the *Times of Refreshing* about our need of native helpers, saying that if any were prompted to send means to employ workers, we would try and find the men and women. Soon after our letter appeared, some Swedish friends of the work sent us the support of a native evangelist for a year. After a little while we secured the services of an efficient man, Bro. Goolab Sing, who has proved himself a valuable helper. After a

visit to Pardi, a village some ten miles away, where there was an unused government school building, we were drawn out in spirit to pray that we might have means to start a school there. This we have been enabled to do. Praise God! The Lord opened several hearts to send money for the support of teachers and evangelists. Swedish friends from Minnesota, U. S. A., sent us means to support a man for a year; a lady took up the support of the Pardi School; students of Boydton Institute sent us a draft for a colportor or teacher; some Scandinavian friends sent us money for an evangelist. Others interested sent us money for workers. Praise the Lord!

So far we have been able to secure only three men; viz., the "Swedes' evangelist," Bro. Goolab Sing; the Pardi school-master, Bro. Namajee Vagchouree, who is supported by a lady in America; and "Miss W.'s colportor," old Arjuna Boa. We are expecting another man in a few days, and have written to another still, who wished to come to us. Some have offered themselves for work, whom we found were not suited to the work of preaching the gospel. We are thinking of appointing Bro. Namajee as an evangelist, as he has peculiar gifts for a preacher, and placing a younger man as teacher, under Namajee's supervision. Friends, pray for these men and for us, and that more laborers may be sent us.

WORK.

The gospel has been faithfully preached in some fifty villages and towns, besides the constant work in Basim. Many of these villages are visited on the circuit plan, so the gospel has been preached very

frequently in them. Several have been convicted of the truth, some convinced of sin. Some cases we have watched with a great deal of interest for months. They seem so near the kingdom, but are afraid to step inside from fear of the relatives. However, after reading the other day that some in other missions who had been halting for ten years had only yielded themselves to Christ, we are encouraged to hope for the conversion of these men.

We were not able to do much in the way of touring in 1886–87, because of my wife's ill-health, my lack of the knowledge of the Marathai, and the lack of native helpers and means; but we thank the Lord that we were able in 1887–88, to tour somewhat and work in some of the villages some distance from Basim. In December, 1887, my wife, I, and Goolab Sing went to Pimpalgaon, where there is a government bungalow, and visited some villages around there. In January 1888, Goolab Sing and I made a tour to Kannja, a large town some forty miles from Basim. We preached in several villages as we went along. We would have made a longer tour, but the illness of our little Lilly hurried us home. My wife was obliged to remain at home to attend to some very necessary repairs to the house. Some hundreds of Gospels and other Christian books have been sold, a goodly number given away. "My word shall not return unto me void."

SEVERAL VERY INTERESTING INCIDENTS.

We have a girls' orphanage, as most of our readers know. Some of these girls have passed out of school, and must be settled in life. Here in India, among

the natives, the marriage *bundobast* (arrangement) has to be made by the parents. The native Christians — most of them at least — in this part of India, have not advanced beyond this method, so my wife and I began to ask the Lord to guide us in this important matter. Several said to my wife, when first the girls were given to her, "It is all very well now, but what will you do with them when they grow up?" The reply used to be, "The Lord will provide;" and truly He is providing. One of the girls is married to the Brahman convert Bhekum Sing; another to Bro. Namajee Vagchouree, the school master at Pardi; and another to Bro. Vinayak Bhamble, a rare young man. Bro. Bhamble is a faithful young man, who looks after affairs at the mission house when we are out of Basim, and teaches the girls in our girls' school. The wives of both these teachers are very acceptable Bible-women. To us the marriages of these girls meant a great deal. "If you become a Christian, how will you get your girls married?" is a great obstacle put in the way of those who want to become Christians; but now, seeing that Christian girls are very respectably married, this obstacle is removed. Besides it removes some hindrances to our girls going to the homes of the people.

Once in a time of strait we had scarce anything to eat. My dear wife just at that time needed nourishing food. A sister came on a visit; she knew nothing of our circumstances, but one day she came to me, and, putting two rupees in my hand, said, "This is to buy nourishing food for Sister Moore." The peculiar circumstances under which these two rupees were given,

made us feel that "the Lord was mindful of His own."

When my wife was away in Bombay, I came down with fever. On a former occasion the doctor's medicines cured me. But this time I felt that the Lord would have me call all the children together to pray for me. I sent for them, and bade Namajee and Vinayak lay their hands on me and pray. They did so, and the fever left me, and I have been free since. To Him be the glory for ever and ever!

At another time when taken with fever we had no money to get nourishment. That very day Sunthu, our native convert, came in and gave Lilly a present of a rupee, which brought the nourishment needed.

We would here gratefully acknowledge the great kindness of our friends; especially would we mention Dr. Lydia Wyckoff, who received Mrs. Moore into her home, and took just what we were able to give in return for her services. Besides this, she gave us 100 rupees for the purchase of a monument for our precious baby buried in Sewree (Bombay) cemetery. God bless her! . . .

The local fund engineer, Mr. Wilson, has been exceedingly kind. He is our counsellor in many things connected with buildings, etc. He gave us a pair of springs for our coach. His acts of kindness are too numerous to mention.

We are glad to mention Dr. Jones, our very skilful physician, who has attended the mission establishment free of charge for the last year and a half.

W. A. Moore.

CHINESE MISSION.

"For I have heard the slander of many: fear was on every side: while they took counsel together against me. . . . But I trusted in thee, O Lord: I said, Thou art my God." — Ps. 31: 13, 14.

In the winter of 1888, four of our workers went to Monterey, Cal., to join Mrs. Wilson, who, on account of increased age and weakness, had been asking for relief, that she might step out. Although there were things seemingly hard to understand in the work at Monterey, and to reconcile in a professed work of faith, as in connection with the one in Boston, Mrs. Goodwin remained in charge, while Mrs. Wilson returned East (two of the missionaries returned home, and one remained with a relative in California and afterwards married).

Mrs. Wilson was received and cared for at Grove Hall, and it was the understanding that, according to her expressed wish, the care and labor of the mission at Monterey had been resigned to others. We were quite astonished when, at the close of the summer of 1888, Mrs. Wilson expressed her intention to return to California. She gave some few intimations we could not understand, regarding the ownership of the mission. After she returned to California, we were informed that the mission was the individual property

of Mrs. Wilson, and that friends in California had contributed to it with this understanding. This came like a thunderbolt to us. When the mission was erected, we were given the use of the land, on agreement that it should always be used for missionary purposes. We afterwards learned that on Mrs. Wilson's return to California, she procured a lease of the land in her own name, and thus claimed the entire mission as her own. Thus ousted, Mrs. Goodwin, our indefatigable friend of the Chinese, has returned to us, believing that God will give her a foothold among the Chinese at Bakersfield, who yet remember her work among them, and clamor for her return. We make no comment on the above; only honesty required the statement, and we re-echo the words of the Psalmist, "But I trusted in thee, O Lord! I said, Thou art my God."

LEWIS STREET MISSION.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—ISA. 12: 4.

AT the close of this my third year in Lewis Street Mission, I can truly say from the heart, "Praise the Lord!" and I will "declare his doings among the people;" and my prayer is, that I may "make mention" of this His work in such a way that "his name will be exalted." He alone deserves all the praise and glory for all good work that is accomplished here. In so far as it is His work it must prosper. I would to God there was less indifference among God's people to the kind of unfortunates with whom we have to deal. Ah! my favored brother, some of these sinning men once walked in as favored paths as do you, and knew the shelter of home. Fathers' and mothers' hearts are aching to-day over sons and daughters who have to take refuge in the missions like ours to find hope and restoration to a respectable life. Yes, here you will find many a mother's son who has been sought and found. Here he finds the missing link that shall unite him once more to life and home and peace.

Praise God for these light-houses that have flashed

light upon their downward course before they were lost forever! Oh, how I praise God for the privilege of being a worker *with Him* in this great and glorious work! I have one hundred and fifty names on my book of those that have professed to be converted during the past year, and occasionally I hear of others who have heard of Jesus' love in the mission, and have been converted when many miles away; some on the sea, some on the other side of the ocean. Many have returned and have testified to the saving and keeping power of Christ. A few days ago I met a lady from Philadelphia who, on learning that I was from Lewis Street Mission, told me of a young man, who is now in business and doing well in that city; that he, a miserable sinner, came into one of our all-day meetings, and there received the Word of God, and afterwards it sprang up and bore fruit to the honor and glory of God. So we expect to meet many at the judgment bar of God, and there, for the first time, learn that the seed sown in weakness has been raised in power. Many come into our meetings so hardened that it seems as though they were gospel-proof, that nothing would break through the crust of sin. Unless we can preach the pure gospel to them faithfully and lovingly, and then patiently leave the result with God, we shall often find ourselves discouraged.

Dear reader, we who are down here every day in the slums need your prayers, your sympathy, your presence, and your ——. Put into this blank just what you think the Lord would have there. I have an average of eighteen a day to feed and clothe, all the running expenses to meet, besides the rent.

Shall we continue to assist those who are desirous of leading a new life or not? or shall we preach Christ to them, and then turn them on the street and have them arrested for tramps, when they are really making an effort to be once more *men*. We need a competent man to take charge of the restaurant. Because of dishonest help I have lost much in this department. When we meet such an experience, we can only commit it to God, seeking wisdom not to fail in love, but to labor on.

We have wood and coal at market prices in any quantity required, and every order from us means food and lodging for the poor, and does away with their begging. We are looking forward to this coming year to be the best one yet, and each coming year as long as the Lord permits us to remain here.

E. S. H.

REPORT OF MISSIONARY AT LEWIS STREET.

The eight months that I have been working at Lewis Street Mission have been the best months of my life, because it is my delight. I used sometimes to visit the mission, and as I passed through the streets my heart would always grow sad, seeing so much wickedness, so many standing round the corners drinking and swearing, and the drinking saloons full of precious souls whom Jesus died to save. I thought, where are all our Christian people, that some of them are not in this very wicked part of the city holding up Jesus to the people, that He might draw them to Himself ?

On February last the matron said she wanted to see me, and, to my great surprise, she asked me if I would not like to go to Lewis Street to work. My heart responded a glad "Yes," and next day I went to begin the new work the Lord gave me to do for Him, praising Him for the privilege.

Since that time I have been visiting homes and shops and saloons, giving tracts and inviting to the meetings, and not a few have found Jesus, and to-day are new creatures in Him. A few days since, a man who was converted last July in the mission, came to our noon meeting, said he had been away to sea three months, and Jesus had kept him saved ever since. As he testified, his face did shine; his countenance, which before bore the likeness of Satan, now bore the image of Jesus. His whole appearance had changed. He was now clean and well clothed. Oh, how these things make our hearts praise the dear Lord! I would rather go into saloons and wicked places and on the streets seeking lost souls and pointing them to Jesus, "than wear a royal diadem or sit upon a throne." Praise His name!

Some come to the meetings partially intoxicated; the Spirit of God so convicts them of sin that they find no rest until they come again and again, and give their hearts to Jesus.

The other evening one who came forward for prayers said that he had been such a very wicked man, but had now given his heart to Jesus. He then put his hand in his pocket and pulled out a handful of papers, which he threw into the stove, also a book from another pocket.

I said, "What are you doing?" He answered, "I have been carrying novels around in my pockets to read, and I want them no more." As he spoke these words, taking from another pocket an old pipe and tobacco, he committed them to the flames, saying, "God helping, I have taken my last smoke." Thus the work goes on. Yours in Jesus,

M. C.

LOVERIDGE (W. VA.) MISSION.

(Formerly Renick's Valley.)

"So the poor hath hope, and iniquity stoppeth her mouth."—Job 5: 16.

The property at Loveridge, Va., comprises two hundred and fifty acres, and was the gift to the work of faith of Mr. Loveridge, from whom the township has taken its name. The farm has been in the hands of Rev. R. H. Clark for several years past, as Mr. Loveridge was obliged to leave on account of the poor health of his wife. Mr. Clarke is a consecrated man, and runs the farm — beyond the immediate needs of his family — for the benefit of the poor people about him, whites, as well as blacks. He preaches and ploughs, clothes the naked and feeds the hungry, with very little help from the "regions beyond." As is the case with so many of the faithful ones, he often feels the need of strengthening hands and ready hearts, seeing the possibilities about him; for, like so many places in the South, there is great impoverishment of land and among the people. The North will have to be the source of supply for years to come. But when we see a man ready to forego everything of personal comfort and aggrandizement, as our brother has done, surely he shall be helped.

Old clothing, books, school-books, new clothing, and any needful thing, is utilized. For miles around there is no church. Our brother holds, usually, three services each Sabbath at widely diverging points, calls the children into school, and often has several homeless ones in his own house. A building that would serve both as schoolhouse and church is much needed. Let us pray that our brother may not be left to feel in his isolation that his work of faith is forgotten. "For ye see your calling, brethren." "Strengthen ye the weak hands, and confirm the feeble knees" (Isa. 35: 3).

FAITH TRAINING COLLEGE.

"Thine, O Lord, is the greatness. . . . Thine is the kingdom, O Lord, and thou art exalted as head above all. Now therefore, our God, we thank thee, and praise thy glorious name." — 1 CHRON. 29: 11, 13.

1888 marks the fourteenth year of Faith Training College. Surely God, as "Head above all," has carried us on. Beginning, as the common expression would be, "on a venture," for it was not quite in the line of things religious to start a college without funds, without a curriculum, and for the wholly untrained, and not on a strictly theological basis. But we took the following facts for our basis: First, Experience in the "work of faith" has brought us face to face with work that is undone for the souls and bodies of men; work that all the existing schools of theology have not succeeded in doing. Another fact, There is a zeal and capacity unused, for want of a guiding and a helping hand over obstacles and hindrances. Third, If we would take the world for Christ, does not the gospel afford an equipment that "the wise," "the mighty," and "the noble," have overlooked? In the strength of the Lord we made a beginning, and in response to our circular a class was soon formed. Such instruction was given, with the Bible as the

chief study, as should enable the young men and young women the soonest to go out into the harvest field and reap souls; and to do it in connection with their daily labor, or as sole avocation when circumstances would allow. Our yearly reports have recorded what has been done year by year, and the one just closed comes no whit behind. The entire spirit of the school is a missionary spirit; and under the power of the Holy Ghost work is undertaken by our graduates, at home and abroad, in the lowest haunts of our city, in churches where spiritual growth has not kept pace with material advancement, at the South, in India, in California,— anywhere where there is a place of need, the truly consecrated worker goes.

The aims and ends of the college are summed up in the "circular" we append, and which has not changed in purpose or character since its first issue.

We add also the names of the teachers for the current year who have joined with us, to give freely of what God has given, and thus receive no money for their services. "God, even our God, shall bless us."

FAITH TRAINING COLLEGE.

Fourteenth Course of Lectures.

1. The Design

of the college is to train for Christian work such consecrated men and women as are unable to pursue an extended and thorough course of theological study in the various denominational seminaries, but are desirous of fitting themselves for the highest efficiency in the widening fields of lay activity which the Head of the Church is wonderfully open-

ing in our age, such as Sunday-school Instruction, Christian Association Work, Bible Exposition, Exhortation, Lay Preaching, Lay Evangelism, Home and Foreign Missionary Labor.

2. Its Unsectarian Character.

The college is undenominational in its spirit and aims. It is the design of the founder to call to the various chairs of instruction men and women full of faith and the Holy Ghost, who believe that Jesus Christ, our glorified Redeemer, is able to save to the uttermost all that come unto God by Him, and that it is the office of the Sanctifier to purify all believers.

3. The Course of Study

comprises only those subjects most necessary to be known by Christian workers who have no time to acquire a knowledge of the original tongues in which the Bible was written.

4. The Recitations and Lectures

will be on the evenings of Monday, Tuesday, and Wednesday, between the hours of 7.30 and 9 o'clock, to accommodate those who are engaged in business in the day. None but enrolled persons are admitted to the lectures and recitations.

5. The Tuition is Free

to all who may be deemed by the Faculty suitable to be enrolled as students. A diploma will be given to each student who honorably completes the two years' course.

6. Endowment and Funds.

The college has no other endowment than the "many and exceedingly great and precious promises" of Him who stands pledged to supply all our need.

7. Calendar.

The college year begins on the first Monday in October, and closes on the first Wednesday of April following.

Applications may be made at the college, Beacon Hill Place, Boston.

☞We bespeak the prayers of all the Lord's people for the success of our work.

N.B. — In answer to numerous inquiries, it may be stated that no tuition is charged for attending lectures, and no boarding-house is connected with the college. The only text-book students are requested to bring is the Bible, as recitations are held from notes taken at the lectures.

Lectures will be delivered by the different professors Monday, Tuesday, and Wednesday evenings, at 7.30 o'clock.

Board of Instruction.

Charles Cullis, M.D., President and Professor of Christian Work.

C. W. Emerson, M.D., Professor of Oratory.

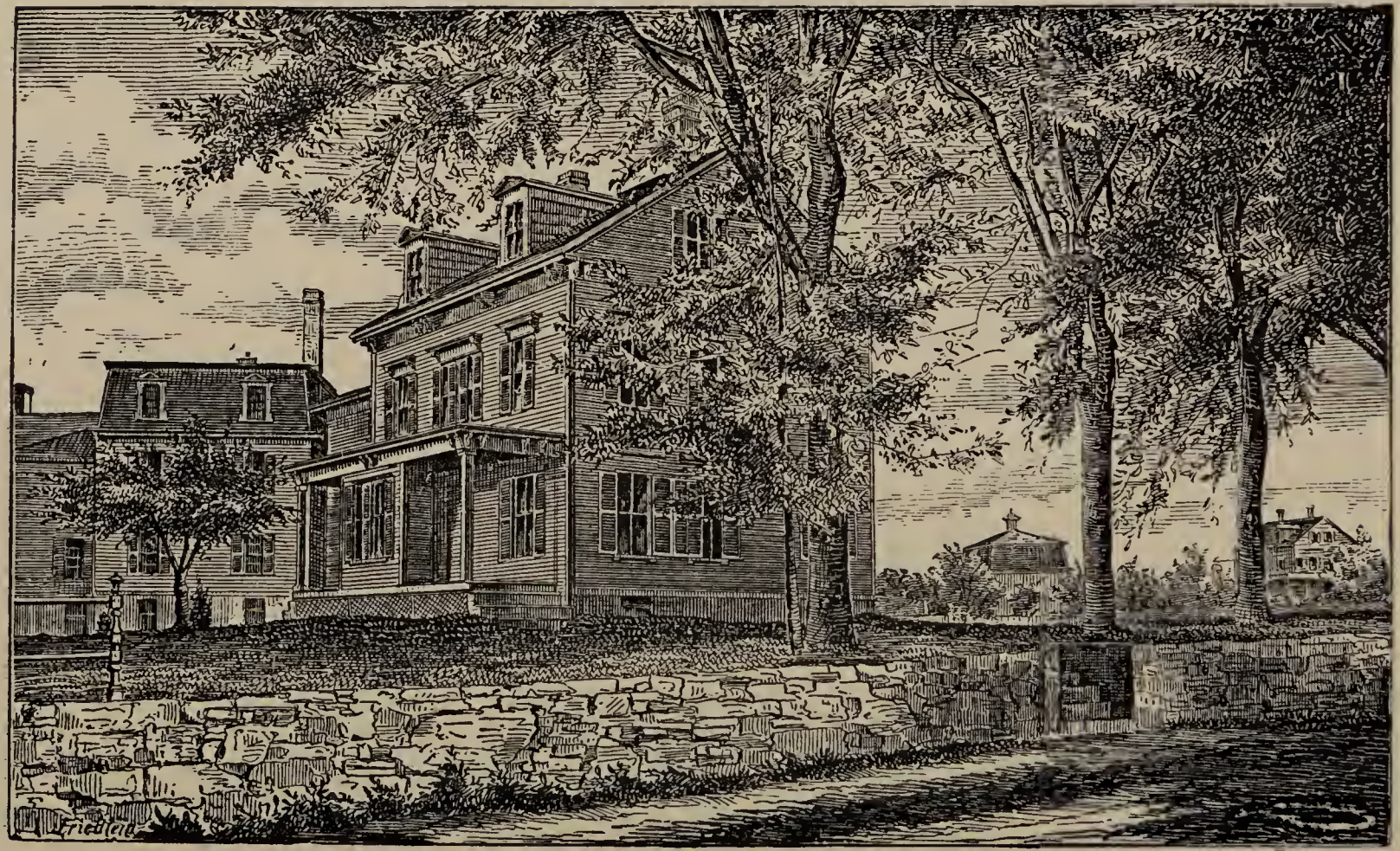
D. G. Woodvine, M.D., Professor of Natural Theology.

Rev. L. B. Bates, D.D., Professor of Systematic Theology.

Rev. E. D. Mallory, Professor of Bible Study and Exegesis.

Rev. H. L. Hastings, Professor of Christian Evidences.

Rev. W. H. Daniels, the Doctrine of the Holy Spirit.



DEACONESS' HOUSE.

DEACONESSES.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." — ISA. 6: 8.

THE women who come to us as deaconesses come in the spirit of our text, without thought of recompense, having "left all" to follow Him. Commencing usually as nurses in the Home, whatever capacity they possess, whatever stability of purpose, these soon indicate to what field they are called. From the nurses at the Consumptives' Home usually come our recruits for the Cancer Home, as at this place few will undertake its onerous duties without having tested their patience and love in an earlier training. From among these, also, some choose home mission work, some the foreign. These missions are in Boston; Virginia, two stations; California, two stations; India, two. Evangelists and those in charge of the Repositories in Boston, New York, Philadelphia, California, London, Bombay, India, have begun in the home work. The present matrons of both the Faith Cure Home and Children's Home came through the fact that their bodies were healed in answer to prayer, and thus they consecrated them to the work of the Lord, "a living sacrifice, holy and acceptable unto him."

The Deaconess House on the Grove Hall grounds is a quiet home for our faithful helpers, for which we are most grateful, as offering rest for mind and body after daily labors, or when needing longer recuperation. We are still looking and praying for our quota of that "great host" of women, that is one of the signs of the time of our Lord's blessed coming. Listless hands and empty hearts must no longer belong to those who have the Lord's call upon them: "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech" (Isa. 32: 9). Hear also the promise, "That our daughters may be as corner-stones, polished after the similitude of a palace."

The "forsaken palaces" are to be breathed upon by the Spirit of God; ay, even now that Spirit is poured out for you, my sisters; for your children the "far-off" is now made near.

"The Lord giveth the word: the women that published the tidings are a great host" (Ps. 68: 11, Rev. Ver.).

Twenty-fifth Annual Report.

From Oct. 1, 1888, to Sept. 30, 1889.

CONSUMPTIVES' HOME.

October 1.— This is the beginning of the twenty-fifth year of the work of God in my hands. I look back to twenty-five years since, when the house was filled with friends, gathered by invitation to the service of dedication of the first house purchased for the Consumptives' Home. Since that time God has most wonderfully cared for and enlarged the work, until now it has its branches in mission stations in the South, in California, and in India. Not for a minute did I think when God called me to care for the poor, sick with consumption, that He would call me to establish a Cancer Home, a Spinal Home, Orphans' Home, and Missions, etc., but God had His own plan, and I willingly followed. During all these years as I have walked with God, I trust He has owned my labors. The last year has been one of suffering. It began in April last, and not a day since that time has been without pain from heart disease. I can only walk short

distances, and that slowly. I cannot dress or undress myself without pain in my heart. I have not murmured, my soul has been at rest in God, and I have patiently waited for deliverance. It will come, for I cannot feel that my work is done; and yet if it is, God knows I say in the fullest sense, "Thy will not mine be done." Under these circumstances I begin a new year, expecting God to do for me and the work and workers more this year than ever before. I was comforted, as I began the day, to open my Bible and read John 14: 14: "If ye shall ask anything in my name I will do it." I claimed it for myself, and took it as God's promise to me for this year; and I began to ask health for myself, money for the work, its new building now so much needed. He says, "I will do it." That is the promise of the Lord to His disciples. Satan may say, "That was to His twelve disciples; it does not mean you." In the seventeenth chapter of this same book He says, "I pray not for these alone, but for them which shall believe on me through their word." That means us, for we believe on Him "through their word," the word of the everlasting gospel; and He says to you to-day, "Whatsoever ye shall ask of the Father in my name, that will I do." He says it again, so you shall make no mistake about it.

I want you to put the emphasis where I did, dear reader, this morning — on the *I*, — looking unto Jesus, the author, as well as the finisher, of our faith. So then, if you are burdened about the loved ones who are out of Christ, do not be burdened any longer. If, when you take them to Jesus, you will really give them to Him, He will say, "I will do it." If you are seeking

the fulness of the Spirit of God to come into your heart, open the door wide, and He says, "I will come in and abide; the Father will come, and we will sup with you." But it is always what He is to do, not what you are to do.

I am sure the secret of the whole matter is just this: looking unto Him, not unto ourselves; looking without, not within, and believing what He says. I am sure I should have been a wreck years ago if I had turned my thoughts upon myself. But I believe His Word. For over twenty-four years I have stood there, and by His grace I will stand looking unto Him till He comes and calls me; for I believe His Word when He says, "If ye shall ask anything in my name, I will do it."

Yes, my heart rests upon God and His word *for this year also.* The first gift was from a dear brother in the Lord, who sends $100 each month for the work, and besides that amount, this morning he sends also a like amount for my personal needs. God bless him!

October 2.—A gift to-day for my own needs of $10. I am praying earnestly that, if it can be the Lord's will, a location may be secured for the Home. I have recorded in the last two reports our great need of a building for the Consumptives' Home. More than a dozen years ago I purchased Grove Hall, altered and added to the old building to make it suitable for the sick. Afterwards, two wings were added, but mostly the whole building is built of wood; and now, after being used for the sick and dying so many years, it is in need of greater repairs than the building will warrant. The steam heating and plumbing works have been

repaired again and again, until I am satisfied that a new building will be in the end the most economical; and besides, in case of fire we stand but a poor chance of saving the building, as it is all of wood. More than this, a short distance back of us there is a summer theatre. With its noise at night, it causes our sick to suffer. As the property now owned by us has increased very rapidly in value, it looks like a good time to sell and build elsewhere. To the living God I am looking for wisdom in all this.

October 6. — From a married couple I received this morning $5. The letter was dated Chicago, Ill. God bless them!

October 11. — The days of trial have come again. I am without a dollar belonging to the work or myself, and there are a number of bills waiting attention. I looked at my morning mail to see if even the outsides of the letters looked auspicious. Most of them were from all parts of the country, asking me to pray for healing. Only one contained anything to help me, and that one a money order for $7; two of this amount for subscription for the *Times of Refreshing*, and the $5 to be used as I pleased. I accept this as God's gift, knowing that the donor had done what she could, and it is accepted of Him.

October 13. — The Lord only is my stay in the days of trial. He keeps me. Need is very great, — bills to be paid, and all that has come in to-day has been from Kingston, $1; Delavan, Wis., $20; and Mendon, Mich., $4. I am rejoicing in my Saviour. He keeps me at rest, and I have the assurance that deliverance is at hand.

October 16. — A small gift yesterday. This morning's mail brought $9.25 from Hallowell, Me., and from Pickering, Me., $50.

October 18. — Up to twelve o'clock this noon, only $1 has come in, and that for personal need; but I am as sure of victory as ever. My hope is in God. My soul does magnify the Lord God. He has helped me in the past, and will be pleased to help me now; for His word is true, and I am His child, living for Him and His glory. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.)

8 P.M. — This afternoon I received from a lady $5 for myself towards the purchase of a horse and carriage, as I find it so painful to walk, with my heart difficulty. The gift touched my heart.

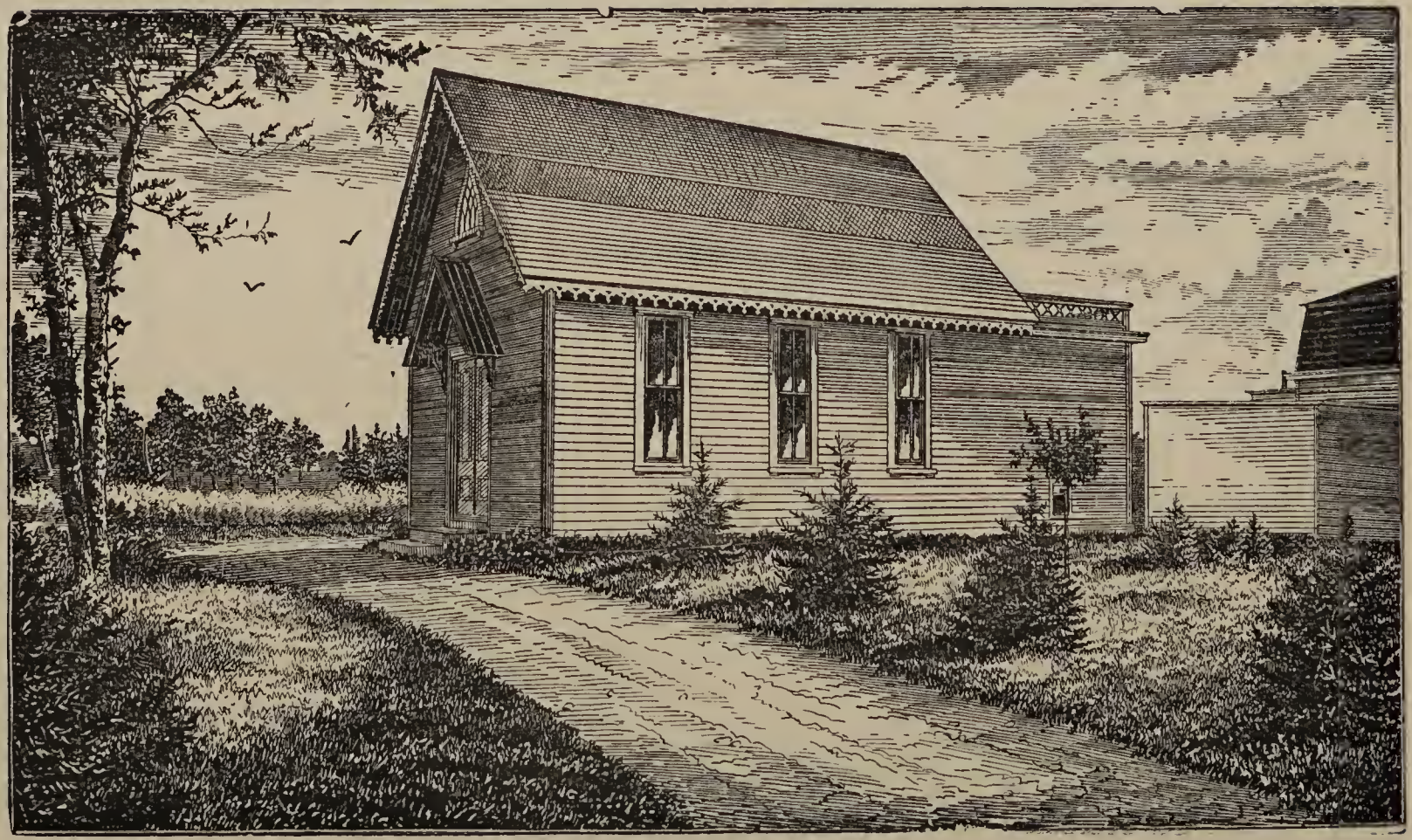
October 19. — The express brought this morning a heavy gold chain and ring from Albion, Dak., the proceeds to be used for the work. I sent them immediately to be sold, and received $26.88. The Lord bless the giver!

October 20. — The morning mail brought from an English friend now in Portland, Ore., laboring in the Master's vineyard, £200 ($972). The Lord be praised for this token of His love and care! "And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him" (Isa. 30: 18).

October 22. — "In the morning will I direct my prayer unto thee, and will look up" (Ps. 5: 3). This

Monday morning I am *looking up;* looking not at circumstances, not at the difficulties that now are upon me, not at my ill health, not at my great need of money, but looking up and seeing Jesus as Stephen saw him, the heavens open, and Jesus standing to receive the martyr into His everlasting embrace. "Looking unto Jesus!" This is the only secret of success. My soul looks up, and on this glad morning finds its rest in God. I begin the day expecting God to be in every incident of this day, and I know that the promise will be true at its close. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." I do expect great blessings to-day, answers to prayer. I sometimes wonder why even Christians are amazed at God's answers to prayer; they ought rather to wonder why there are any unanswered prayers, for God's Word is true. Let us then "continue in prayer, and watch in the same with thanksgiving."

I have been so many times impressed with the wonderful story of Elisha when shut up in the city of Dothan, "compassed about with a host," with horses and chariots sent by the King of Syria to bring the prophet a captive to his presence. Elisha's servant in fear and trembling turns to his master and cries, "Alas, my master! What shall we do?" And the ready answer came from the trusting heart of the prophet, "Fear not, for they that be with us are more than they that be with them." He knew where his heart was resting, and it matters not that the host of the enemy were against him. God was for him and



CHAPEL FOR THE DEAD.

with him, and at once he prayed, "Lord, I pray thee, open his eyes, that he may see." There has been no change in circumstances; the horses and chariots surround them still. "And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha." We exclaim, "How grand!" Is God's care of His children any the less wonderful now?

The prophet believed God, and thus he prayed that his servant might have his eyes opened to see God's promise. The prophet believed and rested on the "evidence of things not seen," which was far better than to see with the natural eyes, for the promise is of a blessing to him who hath not seen yet believes. Read this account of God's answer to prayer in 2 Kings 6, and remember that "He is the same yesterday, to-day, and forever."

The mail brought from Brooklyn, N.Y., $1. I found in the box at the Repository $20. The money that came in on Saturday and that of to-day has all been used to pay bills, so that at the close of the day I am again without money.

October 23. — The new report of the work for the years from Oct. 1, 1885 to Oct. 1, 1887, being the twenty-second and twenty-third reports, bound together, has just come from the printers. On my knees I ask God to make it a greater blessing to hungry souls, and to His glory and to the success of the work, than any previous report. My heart praises God for this, another privilege of witnessing to the Church and world that God hears and answers prayer. This report has been withheld up to this time on

account of our financial straits, and that all hearts should recognize that He who lives as King of kings will care for those who trust Him.

October 25. — A small gift yesterday, and such a day and the night previous of pain that I remained indoors. My soul was at rest in God, and my body was given to Him to do what He pleased with it. To-day I am feeling a little better and am out. The mail brought from Wanamie, Penn., $2.

October 30. — I have been in bed three days, feel a bit better to-day, and took a short ride in a horse-car this noon. The gifts have been small, and my strength is too small to write much. I can only say I am waiting on God.

October 31. — After my recess of yesterday, a lady brought a personal gift from a gentleman in Charlestown of $50; to-day, from Manchester, a like sum for the work; and from Dorchester, $5. I found in the box in the Repository in my office $6.25. I rode to my office and spent a couple of hours ; feel a little better to-day.

November 2. — From Worcester, $10.

November 3. — From Clayton, N.J., $100.

November 5. — From McKeesport, Pa., $50.

November 6. — For myself, from Lawrence, $10.

November 7.— The morning mail brought from New York a letter from an anonymous writer, who says, "I wrote you a very despairing letter last week asking your prayers. I have this week received a hundred dollars, and I hasten to send you a portion of it for your personal use." I feel deeply my Father's good-

ness in sending these gifts in my weakness of body. From Keene, N.H., $4.50 for the Home.

November 8.— Yesterday a caller from Brooklyn, N.Y., gave $2. To-day, from Lower Cabot, Vt., $5.

November 9.— From Moline, Ill., $1. Attica, N.Y., $6 for my personal use.

November 10.— A gift from Syracuse, N.Y., of $2. A visitor from New Hampshire, $1. "R." $20, and a like sum for my personal use; from Utica, N.Y., $10 for myself. From New Haven, Ct., $5 for the Home, and from Cincinnati, O., $25 towards the purchase of a horse for my own use, as I can walk but little without exhausting pain.

November 12.— From a lady of this city, $25; Norwood, $10.

November 14.—From West Townsend, $2; Palmyra, Can., $5.

November 15.— From Cavendish, Vt., $10.

November 16.— Only a small gift of $1 to-day, and my need is so great! The income for several days has not been sufficient to cover expenses, and we are behind with several accounts. I have no fear, for the Lord is my portion, and the work is His and I am His. I am expecting every moment an answer to my prayer that we may be delivered from all our indebtedness and all our needs supplied. I know God has the power, and I know His promises are true. The supply will come; and I do not wait until the money comes before I praise Him, but I praise Him all the day long! "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever" (Ps. 125: 1).

November 17.— The blessing of the Lord has been with us to-day, as in fact it is every day. A gift of $2 from Lincolnville, Kan. From Tewksbury, $4 and $1; from New Bedford, $1.32, and $3 for myself; from two friends $40 towards a horse and carriage, and a dear friend has given the harness. I praise God. He only knows how much I need this help, and what a release from pain it will be when I do not have to walk.

November 19.— Nothing brings comfort to poor human hearts but God's own Word. He promises not to leave us comfortless. God's Word has been my stay and strength continually. How else could I have borne the strain of increasing care and labor these many years that the Lord has permitted me in His service? I opened to this verse this morning, which was such a blessing to me: "But the salvation of the righteous is of the Lord: he is their strength in time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him" (Ps. 37, 39: 40).

Yes, God *is* my salvation. He is my strength, and the Lord shall help me and deliver me because I trust in Him. I begin the day with this victory in my soul.

Evening. — Since the above was written I have received from a lady of this city her check for $500; by mail, anonymously, $5; and for my personal use, from Pomona, Col., $1; and from Cambridgeport, $1. Thus prayer has been answered for another day. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22).

November 20.— "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nah. 1 : 7). Yes, the Lord is good, and my trust is in Him. A coal bill came in this afternoon for coal for the winter, and the balance of the bill through the summer, amounting to nearly $400. I could only pay $100 on account, as the gift of yesterday was absorbed at once in the payment of bills. But He knows all about it, and He is my "strong hold." I am pleading for large gifts, that we may settle old bills and "abound" in the work of the Lord.

"The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory" (Ps. 64 : 10). "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water; thou preparest the corn, when thou hast so provided for it" (Ps. 65 : 9). God's rivers of blessings are full of water, and of His fulness have we all received.

The gifts have been, from a gentleman of this city, $3; Gloversville, N.Y., $2; North Brookfield, $2; Plainfield, N.J., $3. From Him, and I praise Him.

November 21. — My heart is full of praise and thanksgiving; not for the gifts alone, but because of His love who died for me, and has given me a desire to live for Him. I feel that we are on the border of a great blessing, and that the work is to be at once delivered from all its great need, and stand more than ever before for the glory of God. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee (Gen. 13 : 17). My eyes rested upon the above, as I had been

praying this morning over the change of location of the Home to a better and larger place. His Word is true. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1 : 3). The gifts have been from Cleveland, O., $100; Philadelphia, Penn., $5; box in Repository, $19; a gentleman of this city, "for Thanksgiving," $10 for the Home, $10 for the Cancer Home.

November 22. — The only gift to-day, from Derry Depot, N.H., $1. Still my heart rejoices in the knowledge of victory, for He knows it all.

November 24. — From Rimbolt, Dak., $5; Scituate, $1; Townsend Harbor, $1; Philadelphia, Penn., $2.25, with the following lines: "First fruits of a new enterprise dedicated to the Lord's work." From Georgetown, Me., a barrel of cranberries.

November 26. — From Emerson, O., $2.

November 27. — From South Orange, N.J., $5, and Florida, Mass., $10.

November 28. — "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. 8: 34.) Is not this blessing mine, O God? for I *am* watching daily and waiting at His doors for the answer to my cry for means, larger gifts, that are needed to meet the great pressure now upon us. I have no care and no fear as to the result, for His promise has found a lodgement in my heart. I have the witness that His word is true, and I feel as sure of the answer as if I had thousands and tens of thousands in hand. "The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel"

(Ps. 68 : 8). If the mountain moved at God's presence, it will be a very little thing for Him to move a few thousand dollars for the need of this His own work. Yes, God is a living God, and I am so happy in trusting all to Him. The only gift of to-day in cash was $4 from Waterville, Me.

November 29. — Thanksgiving Day. My heart certainly thanks God for His mercies during the past year, and that He permits me to live and still continue active in His service. I have received a gift from Brookline of $5.50, and West Philadelphia, Pa., $1.

November 30. — From Petersboro', N.H., $5 ; Utica, N.Y., $5 for my personal use ; Kennebunk, Me., $5; McMinnville, Ore., $5 for the Home. I took every cent I had this afternoon to purchase coal enough to last over Sabbath, and to-night I am without a penny, either of my own or belonging to the Home. I am still praising God. Bless His name !

Just after the above was written I received $1 from a little boy in Groveland, who writes : " I have been laying away ten cents for every dollar I have had for two years past, and now I send it to you." God bless the dear boy !

December 1. — The month of December opens with a gift of $100 from Clayton, N.J. This dear brother sends a like amount each month. God bless him !

9 P.M. — The above has been the only gift to-day, and that is all spent. I have been alone for the last hour, thinking and praying about the work. It is the close of the week, and I can see God's hand in all His

mercies. Our poor sick ones have been warmed and clothed and fed, and some have learned the way to everlasting life through the blood of Jesus.

Two days ago was Thanksgiving. I spent the last $20 I had to give the sick a good Thanksgiving dinner of turkey, etc.; and yet the need is so great that I am crying unto God for help to supply all need and to pay current expenses. Our coal bill alone is at least $25 a day for the Home, Cancer Home, and Orphan Homes.

I have been praying to-night that God would just now come to my help with a large gift, and I have asked Him to send to-morrow as a signal token of His love a large gift to the work; humanly speaking, I could hardly look for a large gift, as to-morrow is the Sabbath, and I receive no mail nor visitors; but I have told the Lord all about it, and that the work is His, not mine, and that but for the Home most of the poor sufferers would be to-night inmates of the alms-houses. He knows it all, and loves "to be inquired of." I wait patiently for Him. I am praying about the need of the new Home. How wonderfully strengthening is God's Word!

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1: 7).

I have been reading to-night that wonderful account in the life of the Prophet Elisha. No work of fiction was ever half so interesting as God's dealings with His children of old. Dear reader, look up the account

of the life of Elisha as found in 2 Kings 3, and see if your own heart will not be moved at the love and care of God for His people; and then remember that the same God lives to-day. If you will read this third chapter of Second Kings, you will find that the King of Moab refused to pay tribute any more to the King of Israel; this tribute he had been accustomed to pay in lambs and rams. To make the King of Moab come to terms, Jehoram sought help and found one to aid them, the King of Judah, who at once consented to unite forces to compel the King of Moab to pay tribute; also the King of Edom joined the expedition. They began their march, and from the first they were in trouble. "They fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them," when, in utter discouragement, the King of Israel exclaims, "Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" "And they fetched a compass of three days' journey, and there was no water."

And now in their difficulty one of the kings, Jehoshaphat, comes "to himself," and cries under the sting of a reproachful heart, "Is there not here a prophet of the Lord, that we may inquire of the Lord by him?" Yes, there is Elisha, and they hasten to see him. Elisha called for a minstrel. "And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord, Make this valley full of ditches.

"For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled

with water, that ye may drink, both ye, and your cattle, and your beasts.

"And this is but a light thing in the sight of the Lord."

Yes, this army had marched seven days, and not a drop of water. Think of their condition! Thirsty men had examined every crevice in the valley, looking for even a sign of water, but there was none. In their distress the kings seek the prophet, and he says, "Make *this* valley" not some other one, but *this dry valley*, where there is not the sign of a drop of water, this valley, dry as it is under your feet. Set your men to dig ditches all over the valley. Look at the parched condition of the soil, and then at the command of God, for "this is but a light thing in the sight of God." "Ye shall not see rain, yet the valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." When God's needy children look to Him for blessing, "*they shall be filled.*" I bring my own need to Him, for "*it is but a light thing in the sight of God.*" My heart is in God, and I have no fear for the result.

December 3. — "Let everything that hath breath praise the Lord. Praise ye the Lord." That ends the last verse of the last of all the Psalms; and as the last resort of the day, I praise God from a full heart. Look at the gifts: one of $50 from McKeesport, Pa., from a donor who sends a like amount each month; one of $5 from Belmont, N.H., and one from Dennisville, N.J., of $3.50; Cohasset, $1; and a note from a gentleman of this city, saying that if I will call at his office he will pay a legacy of $2,000, left by a late

resident of Newburyport. Yes, praise the Lord with me, and let us "exalt his name" together.

December 4. — This morning I called and received the legacy of $2,000. A lady of this city, $5; from East Greenwich, R.I., $3; both for my personal use.

December 5. — From St. Louis, Mo., $5. A lady of this city, $10. With the gifts of yesterday I have paid several large bills: for twenty tons of coal just put in, and, as we use three tons per day, I ordered forty tons more; a gas bill just in to-day; a grocer's bill, and part of a provision bill; and for work recently done on steam boilers, amounting to $95.50. With all these, I have only a little over $200 left, and that will soon be exhausted, but I rest in the promises. More will come.

December 6.— Only a few small gifts to-day. Hartford, Ct., $1; Pottersville, N.Y., $1; Whitman, Mass., $1.

December 7.— Gifts to-day have been from Franklin, Me., $4; Sharon Centre, $1; and Salem, Mass., $10.

December 8.— The blessing of the Lord is always with us. To-day He has sent from Patten, Me., $1; from Fort Washington, N.Y., $20; and the residuary share, under the will of Mrs. E. R. R., $290.05. "Bless the Lord, O my soul, and forget not all his benefits."

December 10.— A few gifts to-day are: from Brookline, $5.50; Little Britain, Ct., $5; and $2 for my personal needs; Troy, N.Y., $1 for the Home; Dorchester, $10, and China, Me., $5; a friend, $20 for myself.

December 11.— From Franklin, a plain gold ring; Newark, N.J., $2; Farmington, N.H., $9.

December 12.— From Portland, Me., $10; Taunton, $5.

December 13.— From West Acton, $5; Newburyport, $10.

December 14.— The gifts for this day have been from Abbotsford, Wis., $1; Hartford, Ct., $10; Bath, Me., $1 for myself. I am looking to-day for a very large gift that I have recorded in another place, and am thanking God for it. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6).

December 15.— I have had such a blessing in my soul all the day. The dear Lord has seemed so near to me, and I have had such precious communion with Him! It has been, as it always is, such comfort to pour all my heart out in prayer for the work in all its needs. I mentioned yesterday that I was claiming a very large gift to cover all. I am praying, and my heart rejoices that He *is* to answer quickly. "He is able to do exceeding abundantly above all that we ask or think" (Eph. 3: 2). I only desire that Jesus shall be lifted up, and that His people may more readily believe that "he is able," and will do it, for His Word cannot fail. "Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Ps. 16: 10). Yes, I want my Lord and Master to be "exalted in the earth." The gifts have been from Newton Lower Falls, $5; from Dorchester, $25, with a like sum for myself. This evening Mr. G., who was treasurer of a "sale" held by some ladies for

the benefit of the Home, brought the final proceeds in cash, $353.32. A young lady brought me last evening her receipts from the same, $109. There were several gifts in cash which have been credited under the names of the donors, making the entire sum $543.17. This means real love and labor on the part of those who undertook the "sale." I know the reward comes with the doing "in His name," but I must "throw in" my grateful thanks for the receipt of a sum that will lighten our care and need for some days to come. Singly and alone we must meet many burdens, but how good of the Heavenly Father are the gifts of times and seasons when the hearts of His children "flow together" in words and works!

December 17. — From Bealsville, Pa., $15, and one or two gifts of less than $1. I am still praying about the new location for the Home. I have a place in mind, but as yet the Lord has not shown me the way to obtain it. I am claiming the large gift already mentioned, and I am sure of the answer. For twenty-five years, by God's grace, I have lived a life of prayer. God, in His infinite mercy, has answered thousands and thousands of my poor petitions. In all these years I can record that I have never prayed for anything that He has not in some way, at some time, perhaps not just in the way I asked for, but in His own way, answered my prayer. All glory be to His dear name!

December 18.— From Jacksonville, Fla., $4.50 for my personal use; East Palmyra, N.Y., $5.

December 19.— We are, as usual at this time of the year, turning away applicants for want of room.

A friend called this afternoon, and gave me $25. From Baltimore, Md., $1; Lancaster, $2; and from Geneva, O., $5 for my personal use.

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow" (Deut. 28: 12). I have been praying over the enlargement of the work, and have had a precious evening with the Lord about it. He gave me the text of Deut. 28: 12: "The Lord shall open unto thee his good treasure." His "shall" was such a help to me that I can by faith see the new Home large enough, so that not a poor man or woman shall need to be turned from our doors with the words, "No room." Yes, "It shall come to pass, before they call I will answer; and while they are yet speaking, I will hear" (Isa. 65: 24).

December 20.—I have had my morning season of prayer to God for the work and for the new Home, and plead His word, "Remember the word unto thy servant, upon which thou hast caused me to hope" (Ps. 119: 49). I do not need to tell my Lord of all the great need of the work, of the poor sufferers needing to be cared for, waiting, waiting for the end, and no comforts, some of them no home. My heart has cried to God for them, and waits for the answer. The early mail has brought $2 from Milford, Pa.; Lawrence, $10; New Albany, Ind., $2.50 for my personal use; and from a lady of this city, who was formerly one of our deaconesses, and now married, $5 for myself.

December 25. — Since the last record, we have received numerous gifts, varying from one to eighteen dollars, several of twenty-five, and one of $87.76. The Ladies' Association of Beacon Hill Church sent, on the 10th, eighteen sheets and twenty-seven pillow-cases; on the 20th, ten sheets and six pillow-cases for the Consumptives' Home. From W. Asylum, Philadelphia, $2.50; Waltham, $10.

January 1, 1889. — Christmas and New Year have been rich in mercies throughout the work. Several friends who remember the work from year to year have not been remiss this year. One friend near Boston, who has been accustomed to send $200 yearly to the Home, and $50 for my personal use, makes the latter $100 this year in addition to the $200 for the Home. The expressions of love and good will that accompany these gifts are gladdening to my heart; all the more, perhaps, as God has seen fit to afflict my body for some months past. I praise Him, that through it all I have been enabled to fulfil all my duties to the work, finding His grace sufficient, and a quiet rest in Him ever present to my soul. He has given me the word of promise, "My presence shall go with thee, and I will give thee rest."

What a lively, happy season was granted us on New Year's Day evening, when the chapel was enlivened with two large Christmas trees and various appropriate decorations. There was no lack of gifts from outside friends, while many of the inmates, patients and workers, exchanged gifts of their own handiwork. The children were radiant as they went with arms loaded to their Home. Quite a number of visitors

gladdened us with their presence, all bringing some offering. Mrs. B. of Boston, uniting with other friends, sent the usual amount of useful presents, also Miss M. and Miss R. of Dorchester. May God bless them! The evening was varied by singing and recitations by the children, the older ones not refusing to add their services in this direction. Rev. Mr. H. and wife gave the touching little ballad, "One lived in the terraced house and one in the street below."

Not the least helpful to the joyousness of the occasion was the sudden appearance of a wheelbarrow, adorned and filled with gifts, propelled by a rollicking Santa Claus and his attendants, all dressed up in such a way as to provoke an outburst of glee from young and old. Some of the patients, with countenances feeble and wan, who had been wheeled into the chapel, looked with lightened faces, and no doubt carried back to their couches impressions that would follow them many a day, like the departing rays of the sunlight, with reflected light and glory. Here we give a pleasant letter received a day later from the dear friend who remembers us every year. Light may be her pathway as the years go on!

DORCHESTER, MASS., Jan. 2, 1889.

DEAR DR. CULLIS:

Mrs. B. has been ill in bed for two days, with inflammatory sore throat, and her eyes in no condition for use; she has been quite unhappy, lest you should think that her usual thank offering for the New Year was mislaid.

Although there was great need of money yesterday, Mrs. B. would not sign a check for 1889 until she had sent you yours. In this note please find enclosed check of one hundred and ninety-nine dollars ($199) for the use of the Consumptives' Home. Yours truly, E. S. J. (For Mrs. B.)

Another gift from Canada of $100, as a "thank offering" for healing of the body, is enclosed, and the writer says, "I am a surprise to all my neighbors and friends; they think it is wonderful. Our minister is very much surprised. I tell every one who my Physician is. I would like to live so that my light may shine, and lead some one to look to our Father for healing of body and soul."

We do thank and praise God for all his gifts for the New Year, and for the dear friends who thus co-operate with us in God's work. The neat box of cards, one for each patient, came as usual, all marked, "from Mrs. H." God bless her! Goodies of various kinds were sent to the Children's Home, and a box of oranges for the sick ones. We must add just here the poetical offering composed for the New Year by our old and tried worker, Miss B., and read on the festive occasion: —

OUR NEW YEAR'S WISH.

From our New Year's Tree.

(Words suggested by the sermon on the 103d Psalm, by Rev. E. D. Mallory, at Grove Hall Church, on Sunday, Dec. 30, 1888.)

A happy New Year we wish you to-day!
But what of the year that has passed away,
Recorded in heaven? Is it bright or sad?
Is our Saviour pleased? Are the angels glad?
God knows. Are we stronger or weaker in right?
Home sweeter or sadder? Is our heart's love bright
Through our walk with our Saviour last year?

He putteth a crown on each child to-day,
Adorned with bright gems of glittering ray.
Puts on "Loving Kindness" with "Mercies" begemmed,
Prepared for us daily. Wonderful Friend!
Yes, it's daily, all through the New Year.

Now, low at His feet, oh, drink in His love!
Each hour gaining wisdom fresh from above;
We'll make the world better and happier, too,
Yet walking with Jesus, His will to do,
Each garment made white in Jesus' own blood.
And so will glad praise, in presence of God,
Ring, this new, bright and beautiful year.

J. W. B.

January 14. — Among the incidents fraught with blessing comes to-day the following, no name given: "The Lord, by the hand of one of His servants, for whom your prayers have been answered, sends herewith $2 for your own use."

January 15. — My heart is overwhelmed by the evidences of God's tender care in my time of weakness. He has seen fit to afflict my body, so that my work is not done with the ease of former days, and I have curtailed all I can. My family and friends consider I am suffering from the results of overwork. It may be so, and I am listening for His voice, who deals so tenderly with me. With a heart all burning with love for the Master's work, it has opened up mightily before me; and the open doors have been so easy of entrance, that I may have been all too unmindful of the body's demands. Will the dear friends who are interested in the work pray that only the Lord's will may be done in me? Especially would I thank Him and them for the personal gifts that do so much towards easing my labors. One to-day from a friend in Ohio of $20, another from one in Auburndale of $5; also several smaller sums. At New Year's time several hundreds were sent from different localities, and added to these, how has my heart been comforted by the countless messages of love and sym-

pathy and assurances of continued prayer in my behalf! Throughout the "work" also, forbearance and love have characterized all in their dealings. May God bless and reward each and all!

January 16.—From Pelham, N.H., comes a quilt and other articles for the Consumptives' Home. The friend writes: "My neighbors helped me, and one square of the quilt came from Nebraska. I tried to get more, but I find it hard work begging." As I read this last phrase, my sympathies went out to this timid, loving servant of the Master. There are many such, whose hearts and hands are brim full of faithful service, but who, not having much of this world's goods, long to see the plenty diverted to holy uses. Do, dear Christian friends, help such by ready offerings; acknowledge their service by ready co-operation; and thus your deed will be twice blessed, and more than the gift of money, will our Father in heaven accept the gracious feeling, and gladden thy heart with the word, "Thou hast strengthened the weak hands."

January 18.—From Lawrence, $5. The letter reads, "A thank offering for your spared life." May God bless the one who thus blesses me with such a gift of love "for the Consumptives' Home"!

January 24.—From Chicago, Ill., $5 for the Spinal Home, from one who writes: "I am a sufferer from that disease." May God heal her for His name's sake! Of same date is a letter which so touched our hearts we cannot withhold the opportunity of repeating the blessing. The "secret" is still "between us and the Lord," as requested, as we never publish names.

Jan. 23, 1889.

DEAR BROTHER IN THE LORD:

I am a poor man, humanly speaking, but my Father is rich. He holdeth the wealth of the world in His hands. I have just been allowed a pension of $16 per month, and back pay came to $600. I have paid out a tenth of it to the Lord, and paid some old debts, bought some clothes for myself and others, and put $300 in the bank. On reading your report, I felt to give Jesus $50 out of the $300, and thus give a cup of water to some soul in Jesus' name. Please keep this between you and the Lord a secret.

January 31.—For several weeks the Lord has sent, in answer to prayer, many, many gifts; not a day without some proof of His love; and in fact, not a day since the work started, twenty-five years ago, has He failed to send the daily gift of either money or goods; something to prove His love and care of the work. Now, at the close of this day, the last day of the month, every dollar is gone. I cannot be troubled, because I know in whom I trust, and that He is able to keep me in peace, and will supply all my need. I shall lie down upon my bed this night, thanking Him for all He has done for me, with the assurance that on the morrow He will again open His hand and supply our need, and thus get glory to Himself. His glory! How inadequate seem our words to give forth the faintest glimpse of what this glory is that God wants and that we want to enhance! For one I gain the best glimpse in the answer of the Lord to Moses, who asked, "*Shew* me thy glory!" and He said, "I will make all my *goodness* pass before thee." So, just as far as our eyes are opened to behold His "goodness," and to reflect that "goodness" in our daily lives, so far His glory shines upon men, and the life eternal is begun.

February 1.—The Lord has sent, in answer to prayer to-day, from Poultney, Vt., $1; Lowell, Mass., $1; Milton Mills, N.H., $1; Janesville, Wis., $5. This seems a small beginning for the month, while our needs are so great. As we use these words "small" and "great," we feel reproved; for are His thoughts our thoughts and His ways our ways?

February 3. — From Suffield, Ct., $10 for my "personal use." From Cambridge, $20.

February 4. — The following gifts help our need of to-day: from Van West, O., $4; Hydetown, Pa., $2; McKeesport, Pa., $50; Dorchester, $5.

February 5. — From Waltham, $2; West Townsend, $1; Lawrenceville, N.Y., $9.

February 6. — Athol, $2; Pottersville, N.J., $1; Chelsea, $25; Taunton, $5.

February 9. — The following gifts received to-day: from a lady of this city, $5; another, $3; Corning, $3; North New Castle, Me., $2; Putnam, Ct., $100; New Bedford, $12; Charlestown, $6.

February 12. — From Kennebunk, Me., $2; Saco, Me., $5.

February 13. — From Dighton, Mass., $5; another friend in Dighton, $5; two personal gifts, one of $10 from Greenfield, another of $1 from Pomona, Cal. I thank my heavenly Father for His tender care, and for the love of His children in supplying my need.

To the work comes a gift of $3,000. I praise God for this great uplift. This gift is the remainder of the legacy from the estate of the late Mrs. W. of Newburyport, the first instalment of $2,000 having been received about two months ago.

February 27. — A nurse at the Home says, —

"Blessed are the dead who die in the Lord" never meant so much to me as now. One cannot but notice the quiet, patient spirit, the comparatively easy death, of the believing Christian, like the going to sleep of a tired child. Sometimes weeks are afforded for quiet hours of teaching, Christian conversation, and prayer, until faith is given, and the tired heads are laid on Jesus' bosom.

How precious are the testimonies of these! One says, "I'll meet you in the New Jerusalem!" Another, "Oh, I wish Jesus would call for me!" Another, "I want to *go home.*"

On the other hand the agonizing appeals of those in darkness, for help from an arm of flesh, when nothing but the Omnipotent arm can lift them up, makes too sad a picture, and we are glad that very seldom are we called upon to witness such.

March 5. — The entries in my diary have been few of late, but the record of the last month is one of abounding mercy. Our needs have been well supplied. The seasons of waiting have taught us that "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Many times did he deliver them" was declared of the children of Israel, and it is left for God's children in these days to declare that "his mercies fail not."

April 1. — To-day I have paid six months' interest on the Home mortgage, amounting to $1,485. With this payment I have expended every dollar, and now must wait upon Him for means for daily expenses. For several weeks our needs have been wonderfully cared for, and I thank God and take courage.

We subjoin a most interesting account handed us by one of the workers at the Consumptives' Home: —

It may be of interest to some who are especially interested in the conversion of the Roman Catholics, to know a little of the experience of one who became an inmate of the Consumptives' Home at Grove Hall. He left home and friends in Ireland to become a wanderer in this country, working here and there, spending his wages as fast as earned, often in strong drink. When his health failed, and he had no more money to spend with his companions, they left him to look out for himself, not one of them caring enough for him to visit him in his sickness or to attend his funeral when he died. But how the Lord took him up! Soon after entering the Home he began to be disturbed in regard to his future. At first he objected strongly to attending the chapel service, but after a while was to be seen regularly in his place at morning and evening prayers, listening attentively; began to read the Bible and show a willingness to listen to religious conversation, but it was not until about two months before he died that he was enabled to receive Christ fully as his Saviour, and begin to rejoice in Him. "In the meantime," as he said of himself, "I was praying all the time; whenever I woke in the night I would be crying to God to have mercy on me. I was so troubled about my sins that I had not one moment's peace, and I knew where I should go if I died, and it was not to heaven."

In God's time, when some precious sheaves were ripe for gathering, He sent one of His servants to hold religious services in the men's ward, and do personal work with them. With a few others, this man, who had been from childhood educated in the Roman Catholic Church to pray to the Virgin Mary and the saints, and to expect, at the best, ages of purgatory after death before heaven could be gained, was found ready to yield himself up to Jesus, and accept Him, and Him only, as his Saviour from sin. It was at the first service, while he was praying for himself, that the burden of his guilt rolled away, and the light shone in upon him, and he began to tell the other patients what God had done for him.

From that time until his death there seemed never to have

been the shadow of a cloud between him and his Lord, and he walked as seeing Him who is invisible. When asked in the next meeting held in the ward after his conversion to give his testimony in a passage of Scripture, he quickly gave, "Believe on the Lord Jesus Christ and thou shalt be saved." He loved to get away by himself to read the Bible, and it was a marvel to those who watched his growth in grace to see how he grew in the knowledge of God's will and ways.

How his face would lighten up with a glow of joy at the mention of the name of Jesus, or of the great work He had wrought for us! Two nights before he died he seemed to have had a wonderful manifestation of the presence of Christ and a view of heaven. In the morning he said, "I shall only be with you two days longer." It seemed incredible, as he was still able to be about his room; but he assured us he should not, and attempted to tell something of the experience of the night before; but words would fail at some points, and he could only say over and over, "Oh, praise the Lord! Glory to God!" Assurance was given at this time that the two little brothers who had died in early childhood, before he left Ireland, were waiting to welcome him home to glory. "And oh," he said, "when I think of the pearly gate I can hardly wait to go through; it is all so beautiful!" Those who were present at the time will never forget the heavenly influence that pervaded that room; rays of glory from the eternal city seemed to lighten the place and shine out through the face of the poor sufferer who had become all unconscious of pain in the anticipation of the glorious future before him. Where was the purgatory the teachings of years had led him to dread and fear?

The second day after this was the Sabbath, our Communion Sabbath. The sick one, who was now fast nearing home, wanted to partake of the Communion, but Satan began to vex and trouble him about his unworthiness, and he thought that precious privilege could not be for him. Passages from the Word on the institution of the Lord's Supper were read after remarks made, and he was left to

think and pray over it. When the hour arrived that the emblems were brought to the rooms of those not able to go to the chapel, he looked up and said, "I think I may." The way in which the words were spoken, and the expression of the face, showed plainly that a new and clearer view of Christ's love to him had been given. The remaining hours of his life were spent in rejoicing in the consciousness of the presence of Jesus, and the assurance that He would bear him safely through the valley of shadows. In the evening he trustingly, peacefully, passed over.

This is not the only Roman Catholic who has been converted within a few months at the Home. One of the others comes to mind. Although he never gave the exact time of his conversion, and his experience was not quite as marked as the others, yet he gave undoubted evidence that he was standing on the rock Christ Jesus when the waves of Jordan began to roll about him.

The last week of his life he showed such a hungering after the knowledge of God, listened eagerly to the reading of the Word, and wanted to have Christians pray with him. He gave himself, the best he knew how, wholly into the hands of Jesus, expressing perfect confidence in Him as his Saviour. When the shadow of death began to fall on him, for a little he was bewildered, and said, "What does it mean? It is so dark!" He was told by one who stood by to look away from the darkness; to look up to Jesus. His eyes were raised to heaven, hands clasped, and as his lips moved in whispered prayer that only God heard, a wonderful transformation came over his face. The troubled look disappeared. In its place came such a joyful, radiant smile. The words, "Oh, it's blessed, blessed, blessed!" were whispered, and another redeemed one had gone to be forever with the Lord.

April 2.—In answer to our need, we have received to-day, and with thanksgiving, $100 from Clayton, N.J.; $4 from Montreal, Can.; $10 from Jamaica Plain; Philadelphia, Pa., $20.

April 3. — From McKeesport, Pa,, $50.

April 6. — The gifts yesterday and to-day have been very small. From Watertown, N.Y., $5; East Rockaway, N.Y., $5. From Keene, N.H., a box of jewelry. One incloses $2.50 from Evergreen Hill, Mo.: "Only a mite to your great work. I wish I could send you ten times more. My little granddaughter, six years old, sends 50 cents of this amount." $1 from Waterford, N.Y.; Oxford, Me., $2; Taunton, Mass., $10.

April 10. — From Stratford, N.H., $5.

April 11. — A personal gift of $1 from Brattleboro, Vt. I know this was "the widow's mite." God bless her!

April 12. — Received a gift of $1 for myself from Stoneham. A physician called this afternoon, bringing a young boy in consumption, whose father is most of the time at the Island, a drunkard, his mother dead, and this boy had to pay the fines for his father out of his own slender earnings as stable boy. He is now hopelessly ill. Two gentlemen who came with the boy gave $25 to the Home. From Rising City, Neb., $2; North Springfield, Mass., $1.

April 13. — The only gift in cash to-day is $1 from China, Me., for my personal needs.

April 15. — $1 from Kennebunk, Me.; Van Turkey, $4.

April 18. — $1 to-day from North Andover, and $10 for my personal use from Utica, N.Y. From Lincoln, Mo., $1; Keene, N.H., $1; Reidsville, N.Y., $1; Brooklyn, N.Y., $5; Manchester, Ia., $1.

April 19.—Yesterday only a few cents came in, and

they were found in the box. This day had passed until 8 o'clock, when a gentleman called for professional services and handed me $10. No more light on the new Home as yet, but I am at rest about it.

April 20. — From Edenburg, O., $5; Brooklyn, N.Y., $10; Hyde Park, $5; Dorchester, $50.

April 22. — From Jonesville, Mich., $1.50; Hillsboro, Va., 40 cents.

April 23. — From Pekin, Ill., $5; Eastham, Mass., $2; box in Repository, $15.

April 24. — From East Rochester, N.H., $5.25; Belmont, N. H., $1.

April 25. — Waccabuc, N.Y., $10; Keene, N.H., $7.

April 27. — Heavenly Father is testing our faith to the utmost. To-day we have received but $2; one from Barnet, Vt., and one from Brookline. We fall behind in nothing that we know in the fulfilment of our work, and have great peace and joy in recognizing God's nearness, and the conviction that He is the absolute truth, that His Word cannot fail. It resounds through my soul: "*There failed not aught of any good thing which the Lord had spoken* unto the house of Israel: all came to pass;" and thus "we walk by faith."

April 29. — Albany, Ind., $1; Whitby, Ont., Can., $19.25; Newark, O., $1.

The daily life at the Home is filled with incidents like the following, furnished by one who devotes her life to the sick ones there: —

The work of God goes on steadily at the Home. A colored woman came in very feeble; she had also lost her fellowship with God; was so glad to hear that the dear Lord would receive her, if she came confessing her sins, and asking forgivness in the name of Jesus. As the nurse knelt and asked God to again receive the wanderer, the poor penitent one ceased not to plead, "Oh, yes, Jesus! Oh, yes, Jesus!" Her face was illuminated by a light, which came not from earth, as the prayer ended. Surely this was but the reflection of the joy in heaven over one more redeemed one.

An old gentleman was brought to the Home, almost a child the second time, and very ill. He only remained a week or so; but the day he was removed by friends to their home, his wife, and a young man who came with her, both felt the touch of the Spirit of God, and the wife returned to her Father's house, for she had once been the the child of God, and the young man was born again into God's blessed kingdom. I felt the witness in my heart that the work was thoroughly done, as I heard his firm, manly voice say, "Yes, I will," in answer to the question, "Will you from this time be a true son of God?" They left, promising to pray and search the Scriptures; promised this to God, for I am only a witness; bless His dear name! There is much strengthening and renewing of faith brought about here by the dear Lord through His instruments, the workers. Husbands and wives are reconciled, peace made where existed enmity, and all this that God may be glorified through His Son, our Lord Jesus Christ.

April 30.—During all these days I have been waiting upon God for the means needed for current expenses, and I have only been able to meet the daily expenses for groceries and provisions. I know the Lord has the abundance in His Word of promise. I claim it for the supply of all my need. I look to-morrow for a large gift. It is now 7.30 P.M.; and after a season of prayer, I have the witness of the answer.

May 1.—From Roanoke, Ind., $9; Albuquerque, N.M., $3; Lake Como, Fla., $1.

May 7.—The gifts thus far this month have been from Abbotsford, Wis., $2; Clayton, N.J., $100; McKeesport, Pa., $50; Clide, O., $1; Hope Valley, R.I., $2.60; and from Waltham, $5. These gifts do not meet the needs for daily expenses. My hope is in God; my expectation is from Him, and I am in peace.

May 11.—The Lord never leaves me without a witness to His love and care. There have been three gifts amounting to $5, and this morning the mail brought from San Jose $100 with this letter: —

San Jose, Cal., May 3, 1889.

Dear Dr. Cullis:

I enclose you one hundred dollars as a thank offering to the dear Lord for the healing of this body, and blessing and keeping me every moment. Bless His dear name forever! It is to be used in His work as you see best. My heart is full of gratitude to all. May God abundantly bless you all, whom I long to see! But we will soon meet across the river. Yours in Christ, M. J. C.

The gifts during the month have been not in abundance, not sufficient to pay running expenses; but for what has come I feel grateful. There has come from Rochester, N.H., $2; a lady of this city, $1.50; Melrose, $10; Newark, N. J., towards building a new Consumptives' Home, $5.; Lyndon, Vt., $2; a friend, $25; Philadelphia, Pa., $5; New York, $2; Glenfield, Pa., $10.15; Cortland, N.Y., $1; Clyde, O., $2; from Taunton, for myself, $1.00; Phelps, N.Y., 24 cents; New Haven, Ct., $4; box in Repository, $6; St. Louis, Mo., $6.25; Skowhegan, Me., $1; a box

of jewelry ; North Adams, Mass., $1 ; Williams Centre, O., $1; Charlestown, O., $5; St. Albans, Me., 1; Brookline, $10 ; Bridgeport, Ct., $2.

June 2. — From Clayton, N.J., $100; New York, $5 ; Mystic Bridge, Ct., $4 ; a friend in Maine, $500. This was a blessing, for all last month the gifts have been quite small. It is but the beginning of showers of blessings I am sure.

June 3. — This morning's mail has brought from a loving servant of the Lord now in California £500. Praise God! From East Greenville, R.I., $3, and from Dorchester $5, both for my own personal needs.

June 10. — A gentleman of this city sends in his check for $100; there have been several small gifts, and among them one from Stoughton, Ct., of $5, and from Champlain, Ill., of $2, for my personal needs. A gift of $12 from Worcester tells an interesting story.

PINE GROVE FARM, June 3, 1889.

DR. CULLIS:

Dear Friend, — You will find enclosed twelve dollars ($12) to be used in your work where most needed. When I read Mrs. Sharpe's, Mrs. Moore's and Mrs. Goodwin's letters in the June number of the *Times of Refreshing* I wanted to send the twelve dollars to each of them, but concluded you would know best where the money is most needed. I started a "Dr. Cullis Fund," and told the Lord I would give all I made on a certain investment. My first deposit was six cents, which has reached the enclosed amount. Will you ask the Lord to bless and prosper my "Dr. Cullis Fund" ? Last year I started a "Bishop Taylor Fund" and the Lord has enlarged it this year, so that I made over a dollar and a half some weeks. Not a very large sum, yet it means much between the Lord and me. I do not know why I write you this, unless it is the pleasure of feeling I

will have your sympathy in my humble efforts to do something for Jesus. I do praise God with all my heart that I can give gladly and joyfully. Do pray the Lord to teach people the joy of giving. So few people that seem to find any joy in it. Your in Jesus, MRS. H. R. F.

May God bless the following, given by one of the workers at Grove Hall: —

When William F. C. came to the Home, he did not seem very feeble, but looked as though he might live a long time. One night the nurse heard him groan loudly when he seemed to be in sleep. It sounded like one in deep mental agony. She had heard the same before, from unconverted men, and it seemed to her as if the spirit of the man was making intercession, in those unconscious groanings. She awakened him, and asked him, "Are you suffering? You groaned so dreadfully!" He replied, "Oh, no! that is something that has come upon me." She immediately became burdened for his soul, went away, fell upon her knees before God to plead for him, praying God by His Spirit to prepare the man's mind to receive the truth. Soon after, on going to his room in the daytime, as he complained of weakness and told his troubles, she gave him some precious promises: "As thy day so shall thy strength be;" and, "Call upon me in the time of trouble, and I will deliver thee;" telling him those were God's promises, and were in the Word of God; at the same time pointing him to the Bible for more promises, and showing how to claim them. A few questions elicited the fact that he had been raised a Roman Catholic. As the nurse was called away just then, he said, "When you have time, come and talk to me again, won't you?" Assuring him she would return, she did not omit to pray for him. On meeting her in the hall in the afternoon he again said, "Will you come and talk to me as soon as you have time?" The nurse thanked God in her heart, for she felt assured the Spirit was awakening a thirst for God. She soon went to him, praying God to speak through the Scriptures to him. She explained the great

salvation to him, the finished work of Christ for him, then asked him if he would ask forgiveness of God for his sins, and to be cleansed by the blood of Jesus. He replied, "Yes, I do." They knelt, and cried to God for pardon; he prayed as a little child coming to its father, asking God to take him, and make out of him what He wished, in Jesus' name. He arose with a consciousness of pardon and peace. During the days that followed, the nurse found great comfort in reading to him, also in marking passages for him to read. He said it was the first time he had ever read God's Word. He now failed very rapidly. At one time the taking of the Lord's Supper was explained to him. The nurse was changed to another ward, and two weeks later Mr. Cody's sister beckoned to her saying, "Will you see my brother? He is dying." She immediately went to him; he lived but a few hours, but was enabled to see Jesus in all His fulness. It being Communion Sabbath, he partook of the emblems of his Saviour's dying love, and departed in peace. At one time the nurse had spoken to him about his Roman Catholic friends; whether he expected them to take him away in his last hours. After Mr. Cody's death, we learned through his sister that two days before he died he refused to be removed, and that the last night he lived he refused to see any Roman Catholics. He was trusting in the Lord Jesus alone. His sister gave her heart to God the day following his death.

"Blessed are they who hunger and thirst after righteousness, for they shall be filled."

September 12.— The summer has passed. I have been strengthened to go back and forward from Intervale to attend to the needs of the work, and to take charge of the August convention in Intervale Park. Immediately after, having taken August for an entire vacation, at the invitation of friends we made a most delightful trip to the Thousand Islands and the St. Lawrence River. All that the most generous Christian

hospitality could offer was ours, to make it a long remembered season of rest and refreshment. May no member of that goodly company it was our privilege to be with, be left out at the coming of Thy kingdom! We have been back to our work since Sept. 1.

We often receive pleasant expressions of remembrance from those who have been formerly associated with us in the work. It may not be amiss to quote here from two letters lately received, one from the estimable wife of a physician in California, who was for some years matron of the Consumptives' Home. The latter, now married to a minister residing in Kansas, was resident physician at the Cancer Home. We are grateful for these testimonies, and acknowledge ourselves debtors to these, whom we hold in affectionate remembrance.

DEAR DR. CULLIS:

I am reminded that the 27th of this month will be a special anniversary for the Consumptives' Home, and heartily wish I could be there to participate in its exercises and hear recounted the wonderful dealings of our Father above toward this and all other branches of the work.

I feel grateful that I was ever connected with the Home, and count the eight years spent there as among the happiest of my life; and, but for failing health, should have remained still longer. The Holy Spirit makes His resting place in the Home, and the atmosphere is unlike any other institution I have ever been in. May God's love and peace fill it more and more during the coming years, and you, with returning strength, be permitted to carry it forward in its mission of love.

E. L. S.

DEAR DOCTOR:

We often think of you and speak of you. I never told you that I date a great change in my spiritual life from the year

I spent in your work. Its blessed influences will be with me to help through all my life. E. F. A. D.

September 13. — To-day I received from the executors of the estate of J. B. F., late of Malden, $4,000 for the Home and $4,000 for the Children's Home; this amount for the children to be held in trust, and the income only to be used. This is the first gift I have ever received for the support of the orphans to be held in trust. Several years ago I received $5,000 for the Home, and within two years another gift of $1,000, both to be in trust, and only the income used. Thank God for this, and I pray that hundreds of thousands may come in to be thus held and used for God's work among us.

September 18. — For several weeks I have only to record blessings innumerable; they have showed themselves upon my heart. There have been several large gifts and legacies; souls have been converted among the sick, and God has been glorified. Among the gifts of money I have recently received, the following letter will explain: —

Aug. 12, 1889.

Dr. Cullis:

Dear Brother,— Please accept the enclosed as an offering to the Lord: one hundred dollars for the Home; one hundred dollars for building a house of worship at Loveridge, W. Va.; fifty dollars for Boydton, Va.; fifty dollars for Basim, Berar, India, fifty dollars for building a house for the insane in Boston; and fifty dollars for Dr. Cullis's private use. G. K.

September 25. — It is wonderful how the Lord blesses and rewards when we with patience wait for Him. I do praise God for all His goodness! To-day

I have received from an English friend a gift of £2,000, yielding in dollars and cents $9,720. This is the largest gift from a single individual that I have received for a long time. May the Lord bless him in his soul and make him a great blessing to the world! I have also received to-day a legacy from Dunstable of $100 for the Home, and a like sum for the Cancer Home.

Last year, 1888, we received the first instalment of a legacy, $5,000. In different sums since then, through 1889, we have received from the same source in all $25,000. My heart overflows with gratitude. I see in this supply of these last months a loving Father's hand, "who tempers the wind to the shorn lamb." In pain of body, my burden seemed almost too great. What relief came with these gifts of money, so lightening the mental load, and consequently carrying me through cares that otherwise I could have hardly borne! Thus the Lord answers prayer. This is to me and to the work a memorable year — fitting close of a quarter of a century in God's work and service. "Thou heardest the voice of my supplications when I cried unto thee" (Ps. 31: 22).

With pleasure we add to our closing account of the year the report of "our jubilee" — the twenty-fifth anniversary of the work — faithfully reported by our stenographer, whom we gladly mention as having given his valuable help, now and heretofore, freely, for the Master's sake.

TWENTY-FIFTH ANNIVERSARY

OF THE

CONSUMPTIVES' HOME.

GROVE HALL, SEPTEMBER 27, 1889.

THE twenty-fifth anniversary of the dedication of the first building for the purposes of the Consumptives' Home was observed by appropriate exercises at Grove Hall on the day of the 27th of September. It was a beautiful fall day, clear and cool. Among the audience which filled the Grove Hall Church at both the morning and afternoon sessions were many of the old friends, some of whom had come from a distance. The little church itself had been made bright with autumnal flowers. The morning service began at half-past ten, and within the railing sat Rev. A. J. Gordon, D.D., Rev. F. Bottome, D.D., Rev. J. F. Clymer, Rev. F. D. Sanford, Rev. J. M. Hervey, Rev. C. L. Eastman, Rev. E. D. Mallory, Rev. H. H. Perry, Rev. F. W. Plummer, and Dr. Cullis. The keynote of the services throughout was praise and thanks-

giving to God. It began in the opening hymn, "Coronation." It was manifested in Dr. Bottome's prayer, which might be likened to a psalm of praise. It continued in Rev. Mr. Clymer's Scripture selection, the 118th Psalm: "O give thanks unto the Lord; for he is good: because his mercy endureth forever." The same spirit ran through the address of Dr. Gordon; and so it was through the succeeding session in the afternoon. One feature of the morning session was the sympathetic singing of Mr. and Mrs. Hervey.

At the conclusion of the opening exercises, Dr. Cullis said,—

We have had quite a number of dedications of the different buildings connected with this work. We always have a very happy time; we are having it to-day; I will try not to spoil it. Very unexpectedly we have with us some dear brethren from other States, who have come here to help us celebrate the victory of twenty-five years of God's goodness. I was very pleasantly surprised among my batch of letters yesterday morning, to find one in the handwriting (I recognized it at once) of a dear friend of mine. I opened his letter, in which he said he would like very much indeed to be at this anniversary; but for fear that he might not, he had written a poem, which he enclosed, and thought possibly I could find (or hire) somebody to read it on this occasion; and if he could come he would be here. I telegraphed him to come, and he is here. It is our dear brother, Rev. Dr. Bottome of New York. He has left his church work to come and help us have a good day with the Lord. He is a very modest young man,—you will see him blush if you look,—and so it was thought best that somebody should read the poem and spare his feelings.

Rev. Mr. Sanford then read the poem as follows:—

LEANING BACK ON GOD.

REV. F. BOTTOME, D.D.

We worship and adore the Lord,
  Forevermore the same;
Who magnifies His faithful word
  Above His holy name.

His servant heard His voice and went,
  Obedient to His will;
And lo, what great accomplishment
  Our wondering visions fill!

What great accomplishment of faith,
  The wonder-working rod;
Believing what the Scriptures saith,
  And leaning back on God.

The sun and moon and stars shall fade,
  The solid earth decay,
But not one promise He hath made
  Shall ever pass away.

What though Egyptian hosts pursue,
  And angry seas oppose;
His word of promise bears us through,
  And overwhelms our foes.

What though the widow's cruse is low,
  And scant her humble store,
She feedeth from her overflow
  Elijah at her door.

And when His majesty and grace
  His servant's prayers inspire,
He shows the brightness of His face
  And answereth by fire.

And he who walketh hand in hand,
  And blends with God his will,
Has earth and heaven at his command,
  And sun and moon stand still.

We bless Thee, then, for men that dare
  To wait upon the Lord,
And in their simple faith declare
  Thy sure, unerring word.

We bless Thee for the brave and true
  Who, constant, follow Thee;
Who ask not pleasure, but to do;
  Not vision, but to be.

We bless Thee for the Spirit's seal
  On human labors set;
We bless Thee that the power to heal
  Is manifested yet.

The days of miracle remain
  In all their plentitude,
Long as endureth human pain,
  And long as God is good.

The gospel's grand, perpetual sign,
  The kingdom from above,
God with His own, their work divine,
  The healing power of love.

Praise God for what our eyes behold!
  But what we might have seen!
The half has never yet been told
  What faith in God may mean.

If Christians threw their credit out
  As freely they receive,
The marvel then would be to doubt,
  And not that they believe.

Oh for the child-like trust that hears,
  Nor questions what, nor whence!
That follows where He leads, nor fears
  Whatever consequence!

Come, Holy Ghost! our souls inspire,
  Till all within us shine;
And sin and self and doubt expire,
  And we are wholly Thine.

After singing by Rev. J. M. and Mrs. Hervey, Dr. Cullis said,—

Twenty-five years ago a goodly company of people met in the first house that was dedicated in Willard Street. Of all the clergy who took part in that dedication, there are

left but Bishop Huntington and Rev. Justin D. Fulton, D.D. B. P. Shillaber (Mrs. Partington) read a poem on that occasion. Twenty-five years makes a great difference in a human life. The Lord has spared me the twenty-five years, and I am here with you to-day to praise God for it, and for all that He has done for us,— for all that He has made out of this work. After the dedications of the first three or four buildings, we moved into this place where we now are. A special act of the legislature incorporated a board of trustees, so that this is an incorporated institution. Its property is held by the Board of Trustees; it is not mine at all. I am simply the workman to do what God has bidden me to do. Hon. Wm. Claflin, then governor of the State, was elected president of the Board of Trustees at that first meeting. Henry F. Durant, who afterwards founded Wellesley College, was elected secretary, and E. S. Rand, a distinguished lawyer, was treasurer. Two of the brethren have gone home to be with Jesus. The places of those who have died have been filled with good men, and I am happy to introduce to you now one of the Board of Trustees, a man whom all New England loves, and Europe loves, and everybody loves. I won't say too much about him, but he is a good man, and we are very glad to have him with us this morning. I am sure you will be very happy to hear Rev. Dr. A. J. Gordon.

Dr. Gordon then spoke as follows: —

ADDRESS OF REV. A. J. GORDON, D.D.

Twenty-five years of prayer, of faith, and of labor; and I am present here this morning simply to join my voice and give my presence to this joyful occasion, where you are met to magnify the Lord, and to praise Him, and to say to lookers-on that not one of all the good things which He hath promised hath failed. Among those good things I do not overlook the fact that there have been bitter trials and severe disappointments, which seemed for the time to be sent by an enemy, and not by a friend. I should not speak well if I did not recognize this, as though one looking on forgot all the

hardship, and the pain, and the testing of these twenty-five years. But when I think of that, I am reminded of those grand words of the Psalmist, presenting such a paradox it would seem. Listen: "Sihon, king of the Amorites; for his mercy endureth forever. And Og, the king of Bashan; for his mercy endureth forever."

Obstacles, trials, persecutions, enemies; but His mercy endureth forever. And yet if I were asked (as I am not) to present to you the results of these twenty-five years, I should not refer you to the long list of annual reports; I should not send you to the treasurer's books, with their annual audit, to show how good God has been; for I believe the best work that is wrought in this world can no more be presented in figures or statistics than the sunbeam can be weighed in the scales, or a sunset measured in avoirdupois. I think of the long list of pale consumptives who have made their way to this Home, coming to die! And I pause on that word as most significant; coming here to die. Rowland Hill thought it was the most remarkable evidence of the divine love that Jesus Christ would take the devil's castaways. And we may say it is a most remarkable tribute to an institution in these modern times, when it holds out its hands to a physician's castaways, and does the best it can to smooth and ease their journey down to the grave. And I think of how they have come here; of all the gracious ministry which has been bestowed upon them; how tenderly at last, when the hour has come for the eye to be closed, they have been wrapped about with the winding-sheet. But all that is but little in comparison to another thought that I have. How many of these have been enswathed not with the winding-sheet of burial, but with the radiant garment of Jesus Christ's righteousness, so that they might be fitted to sit at the marriage supper of the Lamb, and not hear the word that they might otherwise have heard, "Friend, how camest thou in hither not having on a wedding garment?"

And yet I cannot forget the fact that such an advanced evangelical work as this could not fail to receive criticism; a certain measure of obloquy; sometimes spiteful and con-

temptuous speech. Let it be so; for remember that one who seeks to make the will of God his centre throws himself out of the centre around which this present evil world revolves, and therefore is called eccentric; not eccentric to God, but simply eccentric to man; having the divine centre instead of the human. But then I immediately remember that when Jesus Christ was commenting upon this very fact, he added, "And it shall turn to you for a testimony."

Now that is the most striking and conspicuous thought about this work to me, that it is simply a testimony; greater than the work it has done, larger than the funds it has received from the hand of God, wider than the spiritual results which can only be summed up in heaven. I think that God has raised up many witnesses to the power of prayer in this generation, because this generation is one that has special need of such testimony. I think that it is necessary that it should be brought to bear on a sentiment that is outside the Church; and there is also a sentiment in the Church which needs such a witness.

Outside of the Church we hear much in these days about agnosticism. I need not define the word, I suppose. What is agnosticism? It is culture ending in ignorance, as the highest mountain peaks are lost in the clouds; men proceeding so far on the road toward knowing all things that they reach a point where they know nothing, as we can travel west until finally we reach the east. "There may be a God," says the agnostic, "or there may not be. I am not prepared to assert or deny; I simply hold myself ready to be persuaded." And then with a regretfully necessitous shake of the head, "I am sorry I cannot believe there is a God as you do; nevertheless, I am willing to be convinced." Strange state of mind, so characteristic of this nineteenth century! The Christian hath said in his heart, "The Lord our God is one God." The fool hath said in his heart, "There is no God." But there is one who stands between and says, "There may be a God, and there may not be; I neither affirm nor deny." Agnostic. I meet them often. I said to one not long since, "Are you a disciple of Christ?"—

"No, sir; I was born and reared in Boston; I am an agnostic." I said, "Praise God, there is a word of Scripture for you." He looked surprised, and said, "What is it?" He had just stated that he was a graduate of college, and knew Greek; and I said, "Turn to your Greek Testament, and, to the praise of God you can read, "Who can have compassion on the *agnostic*, and on them that are out of the way" (Heb. 5. 2).

That is the sentiment outside of the Church of God that needs a witness. What is the best way to prove there is a God? Not by writing treatises on theism. Not by laying a strong chain of inductive reasoning to prove there is a God. There is a shorter way; simply to let God display His hand. Now if some mysterious stranger sends me a check-book, some one whom I have never seen, and some one whom my neighbors have never seen, with the message, "Whenever you need money fill out this check and present it, and it shall be cashed;" and if, after twenty-five years, I take that check-book and look at the stubs, as business men say, and observe that every check has been cashed on presentation, and not one has gone to protest, I reason that it must be certainly true that there is somebody behind who has paid those checks. I should be a fool of the highest and most concentrated quality if I could believe that that thing had gone on twenty-five years, and there was no person behind who paid the bills.

Now I call that the best proof that there is a God. For twenty-five years you have been presenting your checks, and though sometimes, indeed, it has seemed as though the answer were delayed, yet to the praise and the glory of God you look back and say, "There is not a single one that has not been met to the full." That I call the best demonstration of the existence and personality and reality of God; and in a generation that is forgetting whether there be God, you have been called to bear testimony to this simple fact. George Muller once said in my hearing, "The work which I have wrought in connection with my orphanage has not had for its main end, its distinct and supreme purpose, the

gathering of orphans, feeding and caring for them, and putting them at last into good homes; but its supreme purpose for all these years has been to demonstrate to an unbelieving generation that there is a God, and that He hears prayer."

Now, secondly, looking at the Church of Christ. I believe you have borne testimony to a much-needed truth in the face of a very strong tendency to rely upon secular means instead of spiritual means; to believe that the Church, in order to be successfully carried on, must enlist all the arts and contrivances of secular and unsanctified help, or its work will be a failure. I have sometimes tried to throw back into the past this sentiment, and imagine how it would reproduce itself. There is the promise of a great revival. I think of Peter saying to John, "Now if we are going to have a great revival, it is necessary to do something to attract people, because we are obscure, unknown, and of little influence. The first thing is, we must get up a splendid quartette choir; it will cost money. Now John, draw up a subscription. Go to Joseph of Arimathea, and see if he won't give; and to Nicodemus, and see if he won't put down a large sum; and so go through the city and raise a big subscription, for we shall need it to carry on this work." Jesus Christ said nothing about such methods as that. He said, "Ye shall receive power when the Holy Ghost has come upon you;" and when the Holy Ghost came, they had power. And he recognized the fact — the fact which is patent to all who read primitive church history—that the day when the Church had most might was the day when she had least money.

It has been proved that God can care for His own; and I seem to hear that gracious, tender voice sounding down through the ages into our ears this morning: "When I sent you without purse and scrip and shoes, lacked ye anything?" And I believe your voice is, "Nay, Lord, we wanted not." He is abundantly able to meet all our needs, to answer all our prayers, to pay all our drafts on heaven; and if the time should ever come when there should be a run on the bank of heaven, it would not suspend payments for a

single day; for He is rich in mercy unto them that call upon Him.

Can I tell you how much I believe is involved in what I have thus said? It is to my mind the most serious thought this morning for nineteenth century Christianity that it has come to the conclusion, not by long meditation, but practice, that we cannot go on and do the work God has given us to do without a strong reliance upon the wealth, fashion, art, and architecture that men can furnish. Praise God, if any of us have learned that we can do more without these things than we can with them!

Then I think this work is a testimony to another most important truth, — the relation of the spiritual to the practical. You know what the word "heresy" means in the original; it means a dividing; and most of the great heresies have been simply a half truth, — the great, rounded, full-orbed truth divided. You are disciples of the higher life. Except you link with that, service in the lowly life, you would be heretics; because it never does to put the highly spiritual apart by itself, and the plainly practical apart by itself, since these two belong to one sphere. Separate them, and they are heresies. Unite them, and they are grand, full-orbed truth.

There is a text, I think, which has puzzled a good many. I remember a poor, ignorant, Catholic Irishman, who had been drinking for a quarter of a century, who was wonderfully converted; who, yet, like a good many, did not stand altogether fast, though he died triumphantly. He would come back, whenever he fell, and make confession before the whole church; and he had got a text out of Scripture that he thought applied to his case. He would say, "I have fallen again. I'm sorry; I hope you will forgive me. And Jesus says, 'I am the door; by me if any man enter in, he shall be saved; and shall go in and out and find pasture.'"

That was a strange interpretation. What is the true interpretation? We must go in in order to go out. "Let us draw near," says our ascending Lord, "through the vail." That is entering in. "Let us go forth to him without the

camp." That is the going out. In for refreshment, out for service. In for communion, out for battle. Within the vail, that we may be renewed by the Holy Ghost; without the vail, that we may lay hold of suffering and sorrowing humanity, and lift it up. God help us to keep these two together; the within and the without, the spiritual and the practical.

Now I consider the fact that you have held this Consumptives' Home, and all the work connected with it, to be such a practical, realistic philanthropy, that you have been able to meet and challenge anybody who has said your higher life leads to dreaminess and a vague, transcedental, spiritual, highly attenuated Christianity, which is not good. We never get so near the heart of our suffering humanity as when we get near to the heart of the suffering Man Christ Jesus. We never get so near the heart of the Man of Sorrows as we do when we get near to the heart of sorrowing man. The two are linked together. If I want to find out what a man's pulse is, I do not lay my finger upon his thigh, or upon the fleshy part of his arm. I lay my finger upon his wrist, where the walls of flesh and blood are thinnest, and there I can feel his pulse. Do you want to feel the pulse of Christ? Lay your hand on one of His poor disciples with whom life has gone ill, whom sorrow and trial have worn down, all thin and weak; and if such a one be in communion with Christ, you will find the heart beats strong and intense.

Praise God for all these years of testimony,—testimony that there is a personal God; testimony that that God is able to work supernaturally to accomplish a supernatural work; testimony that they who live nearest to Christ are nearest to humanity, and that the highest life is the lowliest life.

And now, blessing God for the past, the thing which we need more than anything else for the future is the gracious influence and constant abiding of the Holy Ghost; and it is when we have that Spirit with us and in us that we most please God, and therefore are sometimes most likely to displease men. I was dwelling the other Sunday upon a mar-

vellous fact which is brought out in the second epistle of Peter, when he speaks of the holy men who wrote the Scriptures, and who spake as they were moved by the Holy Ghost. Not writing merely as original authors, but as the stenographers of God, as the scribes of God, taking down what He by His Spirit, told them to write. "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." What a remarkable statement that is! Here is an author who has written a book, and then he sits down and ponders for days and weeks and years to find out the meaning of what he has written. That is what Peter says. Talk about men of this world who builded better than they knew! These men who were moved by the Holy Ghost wrote better than they knew; and if we have that Spirit to-day, we shall work better than we know; and by and by God will interpret our own work to us, and show us why we did that and why we did this. When men say we ought to have done differently, perhaps we were shaken in our own convictions, and thought we had made a mistake. There is an illustration of this in our national history. General Jackson's campaign at New Orleans was severely criticised years after in Congress, when the matter was up. There was a very sharp arraignment of it, and it was said that the campaign was a failure. Stephen A. Douglas spent a long time studying that campaign, and made a speech two hours long for the vindication of General Jackson. He persuaded the people who heard it that really it was a wise and masterly campaign. General Jackson, on reading the speech, wrote a letter to young Douglas and said, "I thank you for explaining to me what I never understood before, — why I did this and that, for I never knew till I read your speech why I did it."

Now that is odd, but I believe it conforms to all human life. The man who has a genius to be a commander will do better than he knows. The man who is inspired to write Scripture will write better than he knows; and if we have the Spirit of God, we shall act a good deal better than we

know. God help us then not to be afraid to be moved by the Holy Ghost!

And now, in closing, I lift your eyes up to Him who is seated upon the throne; I remind you of that grand, sweet word that He spake. Again and again He said to world-pleasers and to men-pleasers, "They have their reward." He who makes long prayers to be seen of men; he who gives his gifts in order to gain human applause; verily, verily, I say unto you, they have their reward. They get what they seek. But when He finds one who has given his life for the poor, obscure, sick, and dying, He says, "They cannot recompense you, but ye shall be recompensed at the resurrection of the just. Behold I come quickly, and my reward is with me."

Sweden had a young queen, a very lovely Christian character, far in advance of anybody who moved in the same circle where she dwelt. She was impelled with a similiar idea to that which has possessed you,— to found a home for dying invalids, where they might come and breathe out their life in peace, and receive religious instruction. In order to get it she had to make great sacrifices; and to the scandal of her family, and under the severest criticism of her friends at court, she sold her jewels, and, with the money gathered from the sale, built this little hospital and home. Day after day she would visit it, kneeling beside the sick and dying, and pointing the way to Jesus Christ. The outcast, the vicious, the wayward, and the lost were gathered in by tens and twenties. Day after day she knelt by their side, and pointed them to Jesus Christ. All that time there was lingering in her ears the harsh criticism of her friends, who said she was a fanatic, an eccentric, who had brought dishonor upon the court by her rash act in selling her jewels, and thus was not fit to appear in splendid society. It cut her to the heart. One day she was kneeling beside a dying woman. She said to her, "I once was a stranger to Christ; my soul was stained with sin; and if I had died in that state I should have been lost forever. You brought me here. You told me about Jesus Christ, the friend of sinners. You pointed

me to Him. I believe on Him. I cast my guilty soul on Him. He washed me and made me whiter than snow, and now I am perfectly sure that when I am to die I shall go to Him, and be with Him where He is." As she said it, her tears trickled down her cheeks and fell upon the hand of the princess, and glistened there like jewels upon her fingers. She held them up in the sunlight and said, "There are my jewels; I have found them again at last."

O laborers for the Lord Jesus Christ, joy for sharing with Him the fellowship of His sufferings, that you may share with Him the triumphs of His coming! Tears of gratitude from the eyes of those whom you have saved and helped, — these shall be your jewels.

At the conclusion of Dr. Gordon's address, prayer was offered by Rev. C. L. Eastman; Mr. and Mrs. Hervey sang, and the benediction was pronounced by Rev. Mr. Plummer.

Lunch had been prepared in the Deaconess' House, and after this was eaten, the hours intervening before the afternoon service were passed in looking at the grounds and buildings, in making and renewing acquaintances, and in friendly conversation.

THE AFTERNOON SESSION.

The clergymen present, in addition to those at the morning service, were Rev. A. H. Putnam, Rev. L. B. Bates, D.D., Rev. A. H. Plumb, D.D., and Rev. Justin D. Fulton, D.D. The afternoon session was held at three o'clock. The session was opened by prayer by Mrs. S. E. Scudder, pastor of the church at Santa

Barbara, Cal., a branch of the work of faith. The singing in the afternoon was by Mrs. Edna Hall and Mrs. Robert Anderson. Mrs. Hall was present and sang at the dedication of the first building, twenty-five years before, in Willard Street. After she had sung, "I will sing of thy great mercies, O God," Dr. Cullis spoke as follows: —

This morning Rev. Dr. Gordon gave us a very interesting address. This afternoon service is simply a continuation of the meeting of the morning. I want to give, just in a word or two, an outline of what the Lord has done during the twenty-five years, or since the first dedication. I am very poor at dates and never remember them. I have to ask my wife how old I am. I have to ask how old my children are. And so when I want to remember a date, I have to put it down. I can remember a good many things, but figures I am a little lame on.

Sept. 27, twenty-five years ago, we dedicated the first house of the Consumptives' Home. That was in Willard Street, and that was in 1864. The next year we dedicated the next house that was purchased. In 1867 we dedicated a house in the same street, right opposite, a house that we bought to take care of the children of those who might die in the Home. In 1868 the third house of the Consumptives' Home was dedicated. In 1868 the chapel at the foot of the street was dedicated, and used for missionary purposes. In 1869 the fourth house of the Consumptives' Home was dedicated. In 1869 a Deaconess' House was dedicated. In 1871 this property was dedicated. When we moved here, this building we now use for a church was a stable. It was the barn that stood upon the old piece of property here; the Sunday school room was the stalls for the horses; and this building has been used, ever since its renovation, as Grove Hall Church. In 1872 this building was dedicated. In 1874 a wing was added to the Consumptives' Home, built by Brother Hartshorn, who died a month or

two ago. In 1875 the Faith Training College was dedicated. That was in town, at Beacon Hill. In 1876 a new Children's Home was built and dedicated. In 1876 the Spinal Home was dedicated. In 1877 a mission over in Dorchester was dedicated. In 1878 the Lewis Street Mission. In 1878 the Cancer Home at Walpole. In 1879 the work among the colored people at Boydton. In 1882 the Faith Cure House on the side of the grounds. In 1883 Intervale Park was dedicated. In 1884 the orphanage for colored children, in connection with Boydton Institute, was dedicated.

The Lord has given us in answer to prayer (for no appeals have been made to anybody, and we do not propose to take any collection to-day) upwards of six hundred thousand dollars for this work. Nearly every dollar of it has been expended. We have cared for over three thousand poor people, sick with consumption, at the Consumptives' Home, together with those at the Cancer Home at Walpole, the orphanages, etc.; all of which tells you where the money has gone. In all the twenty-five years the Lord has richly blessed us. He certainly has blessed me. I have had, and do have, very, very kind and loving memories of all the dear friends who have been with us and helped us in all these years, and my heart praises them for every gift and every effort and every labor of love.

I have had many very unkind things said about me in twenty-five years; but I still live, and the work still goes on. I have left all those things where I have left everything else, in the hands of the Lord; and He takes care of them a great deal better than I can. So I have only thanksgiving and praise in my heart to-day, that He has permitted me to live twenty-five years since the work started. I don't know how much longer I am going to live; that remains for Him; but while I live I propose, by God's grace, to bless and praise His great and holy name. The work is God's work, and He knows it, and He has cared for it most wonderfully.

I have the pleasure now of introducing to you Rev. Dr. Plumb, whom certainly everybody in this section of the city knows, and whom everybody loves who knows him.

ADDRESS OF REV. A. H. PLUMB, D.D.

Friends, this occasion does not at all belong to me, and I can feel no propriety in my occupying the time, excepting that, as I am a neighbor, it gives me great pleasure to join with you in the congratulations of the hour and in the thanksgiving and praise to Almighty God for His favor upon these connected enterprises, and upon our beloved and honored brother who has just spoken to us. It would not become me to enlarge at all upon any of the kindred topics which are suggested by these wonderful works. Dr. Cullis says sometimes things have been said about him. And I have heard a great many things said about Dr. Cullis, — a great many kind and appreciative words, such as I love to hear, such as you love to hear, and I think that is the current of the testimony. Every public man has those who differ from him, who assume to criticise him. That is one of the penalties of public life. I suppose Dr. Fulton knows something about what that is. But, at the same time, it is a fact that those who labor for Christ have a great many to appreciate them. When our Saviour sent forth some to heal the sick and to present the gospel of the kingdom, you remember what He said if any one did not think well of them, if they did not appreciate them, if they had their views about such things, and stood aloof, and were cool about it: "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." If we do not want to array ourselves against the fatherhood of God and the brotherhood of Jesus, let us be careful how we despise, in any way under-value, in any way depreciate, or fail to appreciate, with joyful, thankful recognition, those who come in the Saviour's name. Many a time, as I have been called, in former years, to come in on funeral occasions, or at the observance of the Sacrament, or when I have been called here to visit some friend, and have come into these walls, these thoughts have come over me; a profound spirit of reverence for those who come in the Saviour's name and minister for Him.

Now we all have our special views, and it is fortunate that

there is perfect Christian liberty about our views; but I have a great deal too much to do in this life to spend my time in combating anybody that wants to bless the world and get nearer to God. Now, my dear friends, I don't know how holy any of us have got, but I believe in seeking after holiness; and if there are any in my church and congregation, as sometimes there have been, who are seeking it, I have said that I am rejoiced above measure to see any evidence of seeking first the kingdom of God and His righteousness. The world does not show any too much of that, and our churches do not show any too much. It has been a great blessing to me to find this appreciation that I have spoken of, of our beloved brother far and near.

Many years ago I spent a little time in a Vermont town, and the pastor of the church said, "I want you to go and see a good old deacon on the other side of the mountain. He went into that country very early, and kneeling down under a tree where he took his farm, he gave himself, and his earnings too, to God. He has been a very benevolent man, and has grown very wealthy." I found, away at the end of that mountain road, a large house, with a library, and tables spread with periodicals; and the pastor said, "Here is a minister from a town near Boston, and I have brought him out to see you." He came and sat down, and he says, "You are from Boston; there is one thing I want to know. Somebody has been sending me the reports of the Consumptives' Home; do you know anything about that?" There was a good man and a generous man, and the Lord had laid on him the work of helping on this grand enterprise. I do not know how it came about except by the providence of God; but I was glad to bear a testimony there, as I do to-day, of honor to our brother and his co-laborers here.

A lady of wealth from a western city, who was visiting here, came to my house, and I said, "Let us take you out riding; what do you want to see about Boston?" Said she, "There is one thing I want to see. I want you should take me to see the Consumptives' Home. Somebody has been seding me the reports of the Consumptives' Home, and I

have been reading them." And again I was rejoiced in this wonderful providence of God. Away up in the mountains of Vermont, and away out in the West, the Lord had sent information of what was going on here. I praise His name for that.

Friends, as I live near this good man and this good work, I want to say that I am under very great obligations to him. We are all laboring, I trust, to build up the kingdom of Christ, and to show to a wicked generation that there is such a thing as Christian religion in the world; and I think it is something to have some samples around. The president of the Congregational Club the other night was speaking about a commercial traveller, a Dutchman, who sat down by a gentleman in the cars. He became very confidential, thinking the gentleman a commercial traveller also, and told him where he travelled, how much he got, and all about his business; and then he turned to this man, and wanted to know what his business was. The man had not opened his head. In a very dignified way he said, "I deal in brains." The Dutchman says, "Oh, that is nice! then you don't have to carry any samples."

There are a great many people, in spite of all our preaching, who don't believe there is any such thing as a Christly life, and I like to take such persons by the arm and bring them up here. Thank the Lord for what we have seen in twenty-five years! I remember being here when this temple was dedicated. I think the Lord came into a stable first. I think this work has had God's presence with it all along. The past is sure, and it is an assurance of what is to come. Blessed be His name!

Rev. Justin D. Fulton, D.D., was then introduced by Dr. Cullis, and spoke as follows: —

I am as glad to be here as you can imagine. I feel that before I say anything in regard to this occasion, I want to express my gratitude to God for some passages in my life in connection with these friends. When I went South among the negroes, who were in trouble, and who are in greater

trouble now, we had great doubt as to whether I should go at all. We prayed over it one evening at Dr. Cullis's house, and we got a token that it was best to go. And so I went and spoke to over three thousand colored students during my absence, in different institutions. I saw great numbers of the colored ministry. I got as far as Richmond, and I said a kind word there in regard to the colored people, saying that if they would be temperate and frugal and economical, and go on living in that way, that by and by they would be as well off as the Irish ; and they could buy railroads and own them; and if people didn't behave themselves they could tell them to get out. And because I said that, they withdrew the church from me in Richmond, and wouldn't allow me to preach in it, — the white church, — and so I wrote to a brother in Charleston, and I said, "Since they have turned me out of the white churches, if you have got a bed in your house, I should like to sleep under the roof of a colored man, and I should like to speak in a colored church." And I did. I had a good bed and a good time, and met and talked with many of the colored people of the South.

I want to say that all the way along I felt the touch of the prayers that we had here. Since that I have been to Europe, as you know, led of God in a most wonderful way to go, and have never had before such a blessed time.

I come here this afternoon with very great pleasure. I look back on the twenty-five years, and remember my dear brother Cullis then, just the same then as he is now; it is wonderful how God preserves him. I expect to see him a million years from now getting off jokes in heaven. I believe we will have good times all the way along with the Master. I remember twenty-five years ago very well, and I remember the little room, and I remember the faith, I remember the struggle, I remember the sweet look from the window that was lifted toward God. I don't suppose he saw much of earth. I don't suppose it is given to such people to see much of earth. He says he hears people talk against him. He differs from me. I never do. People

don't talk against me, so I go it very well. But I don't know anybody that has had better love or sweeter love than my brother. All over the world prayers are going up for him. I met just such institutions as this in Europe, and I didn't go to any that didn't speak of this one. Whenever I told them I knew him, they were glad to see me, and more glad because I knew him. I am sure that the Lord likes to have us come together as we have come to-day to praise His name. The older I grow the more I bless His name, and maybe the less I pray; that is, beseech, cry. I think I could tell you one story — if you would bear a story — about my own experience, which is wonderful to me.

I went over on the steamer "Umbria," a beautiful steamer. There were a lot of steerage passengers aboard, and I said, "Captain, will you let me preach in the steerage?" — he had had a very short service among the cabin people, — and he said, "Yes, but you want to be careful; there are lots of Catholics down there." I went down, and we had a wonderful time; I preached five or six times. One man came up to me and said, "Mr. Fulton, I never knew you exactly; I have heard of you a great deal, and I supposed you were an entirely different kind of a man. I didn't suppose that you would care for this sort of work or that you preached this way." Said I, "Are you a Christian?" — "No. My wife was a Baptist, but I'm not anything. I'm a wicked man, but I have been mightily touched by your sermons." Said I, "Let us pray together." He says, "I don't know how to do it." Said I, "Get down and I will practise with you." I said, "Don't you want to try?" He said, "I can't do it; you pray, and I will pray with you." And we did, and we had a very wonderful time. We prayed together five or six times going over, and when I got to London, I found he had left a letter with $500 in it for my work; and I gave that $500 away to the Protestant workers in Europe. God gave me that, so that I went off rich through Europe, and I was taken as though I was one of the wealthy people because I had that money. Now I only say that because it just came up in connection with this line of work.

But here we are to-day, at the end of twenty-five years, and the speech that I have prepared to make here I have not touched yet. I thought it was a very good speech when I got it up, and I want to give a little bit of it anyway. It is about Jesus. When they came into Jerusalem, and they saw that wonderful company winding up around the hill, the aged first and the younger, and then the children following, they lifted up their vial of water and held it up before all the people, saying, "We want water this year; we want it all through the year; we don't want to perish in the desert for want of water:" and when they came up into the temple, there sat Jesus in the outer court, on some eminence, so that He could look into the faces of that great company; and as He sat there, with that wonderful look of His, we hear His words, "If any man thirst, let him come unto me and drink." And to-day as I come here and remember twenty-five years ago, I want to say that if you want blessings you want Jesus; and if you get Jesus you get the blessings,—blessings in money, blessings in the home, blessings in the life, blessings everywhere.

A man said to me the other day, "I don't think you've got much wisdom." Said I, "I guess you are right."—"You seem to think that all you've got to do is to preach Jesus, as if that is what can do the work." Said I, "I guess you have got it about right." Said he, "Do you mean to say you are going to do all this work that you feel ought to be done by preaching Jesus?" Said I, "Do you know, my brother, Jesus is a good deal bigger than you think He is, and if you get Jesus in all His strength and power introduced into a community, He shapes and controls everything?" Why? Because He is God. Because He is mighty, the central power of the universe. You have no need to have water-wheels all around a factory. You have one. Turn the water on and all the spindles play. And you have only to have the great power of God in the centre of this institution, and every one who enters is helped, and every sorrowing child comes into sunshine, and every weak heart and every weak body feels the thrill. As we stand here, at

the end of twenty-five years, if you forget everything else, don't forget this. All I've had that is good comes to me because of my good Lord's kindness. And I tell you, children of God, I bow before Jesus to-day; and as I look upon the sunny face of my brother, I thank God that when the love of Christ comes into us it don't wrinkle us; it don't make us look as if we had the colic. It is sunshine, and sweetness of temper, and beauty of life, and we go sailing along on a summer sea, singing our sweetest song as we move toward heaven.

Dr. Cullis then introduced Rev. F. Bottome, D.D., of New York, who said, —

I wish the doctor would have let me keep still, for I don't want to say a word; I want to listen to these brothers. I have not twenty-five years' experience with the doctor to speak of this afternoon. I have only to speak of the foundation on which the doctor has built, and on which we must all build if we succeed.

I remember that remarkable occasion when the Master once stood before his disciples and marvelled at their unbelief. He never marvelled at their faith. There is not a single instance in the whole Bible where Christ or where God reproved a man or woman or people for believing too much. But throughout the Bible, again and again, we meet with instances where reproof is given for believing too little.

It seems to me a very easy thing to believe in God. And if we can take that in — believing in God — if we can only believe that God is, it is a very easy thing to believe all the rest. Faith is the most essential and yet the simplest element of human life. What would we be without faith? What are we without faith? We get all we know through faith; our knowledge comes by faith. Our children come into the knowledge of the world and the knowledge of all things by faith; and as long as we can keep that faith simple the knowledge will be true. But when we come to

confuse their faith, they get confused in knowledge, as we all do. We only know as we believe. We only know as we are obedient. Men of the world understand this. Coming up here this morning a friend pointed out a great part of your fair city and said, "This is made ground. There was a time not very long ago when it was a swamp, but it has been redeemed." And I said, "Yes; somebody had faith. Somebody looked out and saw that Boston must increase, and they went on and filled up this swamp and made this land. Very likely people laughed at them when they saw what was being done. Who was going to occupy that land? Lo and behold, the best part of your fair city is built upon that made ground, is built upon the faith of these men. So it is always."

I was listening to a conversation between two gentlemen, a little while ago, about a third person, and one of them was criticising the third person, and wondering how he expected that the enterprise in which he was engaged could ever accomplish anything. Oh, he was a visionary man and would certainly come to ruin! "Well," said the other, "you see in this enterprise he is taking hold of the future; he sees what is coming, and he is working ahead of time. This man has got faith in the future." — "Well, but what of faith in the future? How is that going to stand? Unless a man has got a foundation under him and something to lean back upon, what is the use of having faith in the future?" — "Oh, but you forget his father-in-law! his father-in-law is a rich man. He has got a good backer."

Yes, that is how the world reasons. How strange, as we come here to-day, to look upon these marvels of faith. Indeed, they deserve our congratulations. But what a wonderful reproof they are to us! We do not take into account that Dr. Cullis and his co-laborers have God at their back. Believe that God is, and then it is a very easy thing to believe that God is a rewarder of them that diligently seek him; but until you get the great fact that God is at the back of the individual, at the back of our faith, and that our faith simply leans back on God, we can accomplish very little.

I shall go away from this celebration this afternoon, I think, knowing something more of the simplicity of faith than I ever knew before. And yet to me the principle of faith, all my life long, has been the grandest thing of my meditations, and I have wondered again and again I knew so little of it. And yet, who am I and what am I but a monument of faith in God? I can go back to certain occasions in my experience, very simple in themselves, at a time when I was conscious of God speaking to me and opening up certain directions in which he wished me to go, and in the simplicity of my faith — my visionariness, if you please to call it — I said unto Him, "Nevertheless, I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." And it is this afternoon the greatest joy I possess to stand before this company and testify to the power of simple faith in God. God never leaves his own. We have not begun to test the power of faith, and we can only test it just in proportion as we know how to fall back upon God.

The next speaker was Mrs. Margaret Bottome of New York. Her address was as follows: —

I passed, a few days ago, through the famous Notch in the White Mountains. I was in an observation car. And though I had passed through that Notch many years ago, yet in passing through it on this occasion it seemed to come to me, more wonderfully than ever before, what a marvellous work the making of that path in the mountains was. Since I have been here to-day I have assumed to be in a sort of spiritual observation car, looking at the wonderful views as I pass through this spiritual Notch. For I have just come from the Spinal Home, and the marvellous power of God, in making such a path of light through such awful mountains of pain and sorrow, I think I can never forget. I think I shall always remember the views I have had to-day in this spiritual observation car.

I recently met, in the hotel where I was stopping, a gentle-

man who asked me if I knew Dr. Cullis. I told him I did. He said, "I am a Boston man; I live not very far from where his Homes are, but I have never met him or seen him." And then he told me that, living in this vicinity, he had come to visit the Spinal Home. And I must say this to the doctor. He said, "Though I have never seen him, yet having visited the Spinal Home, and seen with my own eyes and heard with my own ears these most wonderful things, I feel like taking off my hat to Dr. Cullis."

Friends, I heard a remark made by a minister this summer, which has come into my mind this afternoon. The minister said this: "Of all pitiable people, to me the most so are the people who do not know the burden and gladness of a definite work." Well, certainly Dr. Cullis is not a pitiable man, neither are the co-workers pitiable people; for they have had a definite work, and they have known its burden and its gladness. It seemed to me only a kind of continuation of the lesson that God has been teaching me all summer; it is coming to me more and more, that we shall all not only have to be good, but we shall have to be good for something. We will have to do something; really do something. And whatever may be said about the nineteenth century people, one thing is certain, they know a good thing when they see it. They may not like much talk, but they do know a good thing. We have passed the time for shams.

When I was in England I visited the studio of the man who went to see Father Damien on the Island of Lepers. I thought as he told me about him, as he told me about the wonderful love he had for those poor lepers, and I thought, as I listened to it all, and as I saw the picture of Father Damien when a very young man, as he first went to the Island, with his bright, clear, lovely face, and the picture that Mr. Clifford took of him before he left the Island, when the whole face was marked with leprosy,—I thought then how little Father Damien knew that after he should be gone the whole Christian world would become interested in lepers. And I have thought, since I have been here to-day,

perhaps after our dear friend may have passed away, there will be many a Consumptives' Home, and the whole work will widen out marvellously after he has passed beyond, through the veil.

Friends, I think we had all better make up our minds to do something, and to do more than we have done. I don't say talk more, but do more. I am glad to-day, that over a hundred thousand women are wearing a cross with "I. H. N." on it, and it means, every time, to do something in His Name.

The last speaker was Rev. L. B. Bates, D.D., who spoke as follows : —

It is good to be here. We won't propose to build any tabernacle, however, but let us continue the work.

A boy, after attending the church meeting, upon going home, said to his father that he knew all about the church: there were but two kinds of members in it; there were the good-for-something members and the good-for-nothing members. What is a lighthouse for ? That light may shine. The United States Government sent to Paris to purchase the mirrors of the Boston Light. There are none better in the world. Two of us could handle them, yet they cost $20,000 in Paris. The Frenchmen know how to make a glass that will throw light farther than the Yankee can. The officials, after contracting for the mirrors, were told by the Frenchmen that they had some more beautiful, to cost a little more, and they wanted to exhibit them. The officers looked at them and they did look a little more beautiful. "But," said the officials, "will they throw the light farther ? " "Oh, no! " said the manufacturer, " not quite so far. The tints that we put in to beautify them obscure the rays." "Well, then, we don't want them. We want the reflector that will throw the light the farthest, that the sailor may see in the darkness and night."

Where is heaven? Three words tell us — short words. "Where I am." That is heaven. Dr. Fulton is right. Jesus

is here; this is Jesus' institution; it is too big for any name that man ever invented. You put Methodism up on it to-day, and how it would diminish its greatness. You turn Niagara Falls and all the Baptist Church on to it, and how small it would grow. You put the established Church of England, or the Congregational Church, and all the rest of the churches upon this institution, and the institution is bigger than them all. It is God's institution. It is Christ's home. And these hundreds and thousands that have been here have been His. If you will be very still, and listen in your hearts, I think you can hear the echo now, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The hardest things I have ever heard about Dr. Cullis are these (and I have met them a number of times): Christian ministers have come before me and said (now we will show it all up), "Don't you know, Brother Bates, that Dr. Cullis believes that God can heal the sick?" — "Yes, I do."— "You do! and yet you believe in him?"— "Yes." Now the only people I have ever found that don't believe God can heal the sick are Christians. That seems strange, but it is true. Why, sinners almost every day of my life come to me to pray that their husbands and their children and their wives and mothers and fathers may be healed. Unconverted people, people who don't belong to the church. And almost every day of my life some member of the church says, "Brother Bates, don't you think it would be almost blasphemy for me to ask God to heal my boy?" In the commission that Christ gave the disciples on the Mount of Olives, He says, "Go teach all nations, and ye shall have power to heal the sick and cast out devils." On the authority of that commission the Christian ministry of all the churches rests to-day. When and where, in that Book or out of it, has Christ said, "Go teach all nations, and I will *not* give you power to heal the sick and cast out devils?"

In Alexandria I saw, last September, donkeys, with little baskets on their backs, bringing the bones of women and donkeys together from the grave, and putting them in a

large heap near the great monument that stands there. We said to the dragoman, "What does this mean?"—"Why, it means that when they have gathered enough of them they will put them on to a steamer and send them to the United States." Our party was made up of Methodist ministers and Methodist laymen, and we said, "We don't believe it;" and the dragoman stood up in his dignity and declared it was God's truth. Last February I took up the Boston *Journal* one morning, after I had reached home, and read of the arrival of a steamer from Alexandria with 80,000 pounds of the bones of women and donkeys, purchased by fertilizing companies in the city of New York. Heathenism leaves the sick to die, and then takes the bones of the women and puts them with the bones of donkeys to be made into fertilizers. Christianity watches over the sick, cares for them, and gives them a respectable grave. Which will you have? Egypt forgot God and is gone. They are excavating to-day, in those great deserts, temples that would astonish the world by their grandeur. But the people who built them are forgotten, unknown to history. Jesus has come, and He is seeking to save this world. Be encouraged. This institution is too large for many people in existence to see it yet. By and by, when their vision is better, they will see it. A few years hence and the Christian Church will see it. They must see it. Christ is in it. On and on He is marching to spread this light and truth everywhere. To minister to the sick He came, to comfort the dying He came, to call back the sick; and He is in this world to-day. The Consumptives' Home is the lighthouse here at Grove Hall. Its light has cheered thousands who have never been in it. God is in it; it cannot fail. The day is coming when to the heart of the Christian Church, without distinction of name, this great work shall come as never before; when every church will have its home for the sick and its home for the poor; when the Christian Church will do what everybody tries to do outside of the Church. It is the work of the Church.

Doctor, some morning or evening, up higher and higher your ransomed spirit shall fly, and there shall come out

from the portals of glory, with golden harps touched by spirit hands, the redeemed from these sick couches to welcome you home.

Dr. Cullis : —

I want to say that I have letters in my pocket which I will not take time to read; one from Edward Everett Hale, one from Bishop Huntington, one from B. P. Shillaber, and some others, who send kind love, but are unable to be present.

This has been a very precious day to me. The Lord has been with us and made everything bright and happy. The day opened with the sunshine, and it has been sunshine all the time. When I came out here this morning I found a pile of letters waiting for me. I opened one and found, as a greeting on the anniversary day, a legacy to the Consumptives' Home. A man had died two years ago and left me, I think, two thousand dollars for the Home. But I got a check to-day for five dollars and two shares of stock in a nail factory, and that was all there was left of the two thousand dollars. I was thankful for the five dollars. I do not know whether I am for the stock or not; it is a question as to how it comes out. But I believe God is in everything to His children. He sends the money at the right time and He withholds it at the right time. He showers His blessings, and all we have to do is simply to trust Him to do it. That doesn't mean we are to sit down and do nothing. It means we are to trust God and use every energy to do what God has put into our hands to do. I don't want to boast, but I do think, by His grace, I have done what He has permitted me to do, and at the end of twenty-five years I praise Him for it all, and begin to-morrow on another twenty-five years. I presume before that shall roll around a good many of you, if I do not, will have climbed the stairs. But it will be glory there; and I am sure we shall look into each other's faces in heaven and thank God we met at Grove Hall.

Prayer was then offered, and the benediction pronounced by Dr. Plumb.

A little later we received the following from our dear brother and long-tried friend, Mr. J. O. L. Hillard: —

TWENTY-FIFTH ANNIVERSARY.

Dear Dr. Cullis:

Twenty-five years of wedded life, or twenty-five years of labor,
Are too precious to lightly pass by, in this Mount of Tabor;
Whether of love or labor, both are worthy their hire.
So I'm glad a fortnight ago you had your little camp-fire.
You had your Fulton to turn from his Romish raid,
To bid you God-speed in all the pleasant things he said;
And Brother Plumb talked good, as he generally contrives to do,
And Dr. Gordon his best, from treasures old and new;
And Bates, who has recently come from the Holy Land,
Some sensible things in majestic way, and grand;
The Rev. Bottome was there, and his better half,
And we were compelled to cry one moment, and the next to laugh.
We were interested all through; and then the sweet singing
Has been like a chime in our memory, ever since ringing
To say naught of the doctor, whose usual sweet grace
Was quickened and softened by time and the place.
But two things were lacking; I noticed with grief,
Recalling the work done, necessarily brief,
No allusion was made to Beacon Hill Place,
And its share in the work that I can retrace,—
Its college, its chapel, its tracts, and its books.
'Tis a part all can recall, if only one looks
At the twenty-five years of such glorious fruit,
That first in the heart of the doctor took root.
The other omission, and by no means the least,
To those that came up to this beautiful feast,

None were invited to give of their means
To the Lord of this harvest, and one that gleans
For this silver wedding a harvest sheaf
Of corn well ripened, as-well as in leaf.
I will cover the latter omission by sending,
And then comes my little epistle ending,
Twenty-five dollars just fresh from the mint,
Which please use without any limit or stint,
For more is to follow, to say I'm embolden
Till *this* wedding is changed for that which is golden;
And not stopping then 'till Eternity's shore
Shall witness the giving is *more* and *more*.

Your affectionate brother,

J. O. L. H.

Oct. 14, 1889.

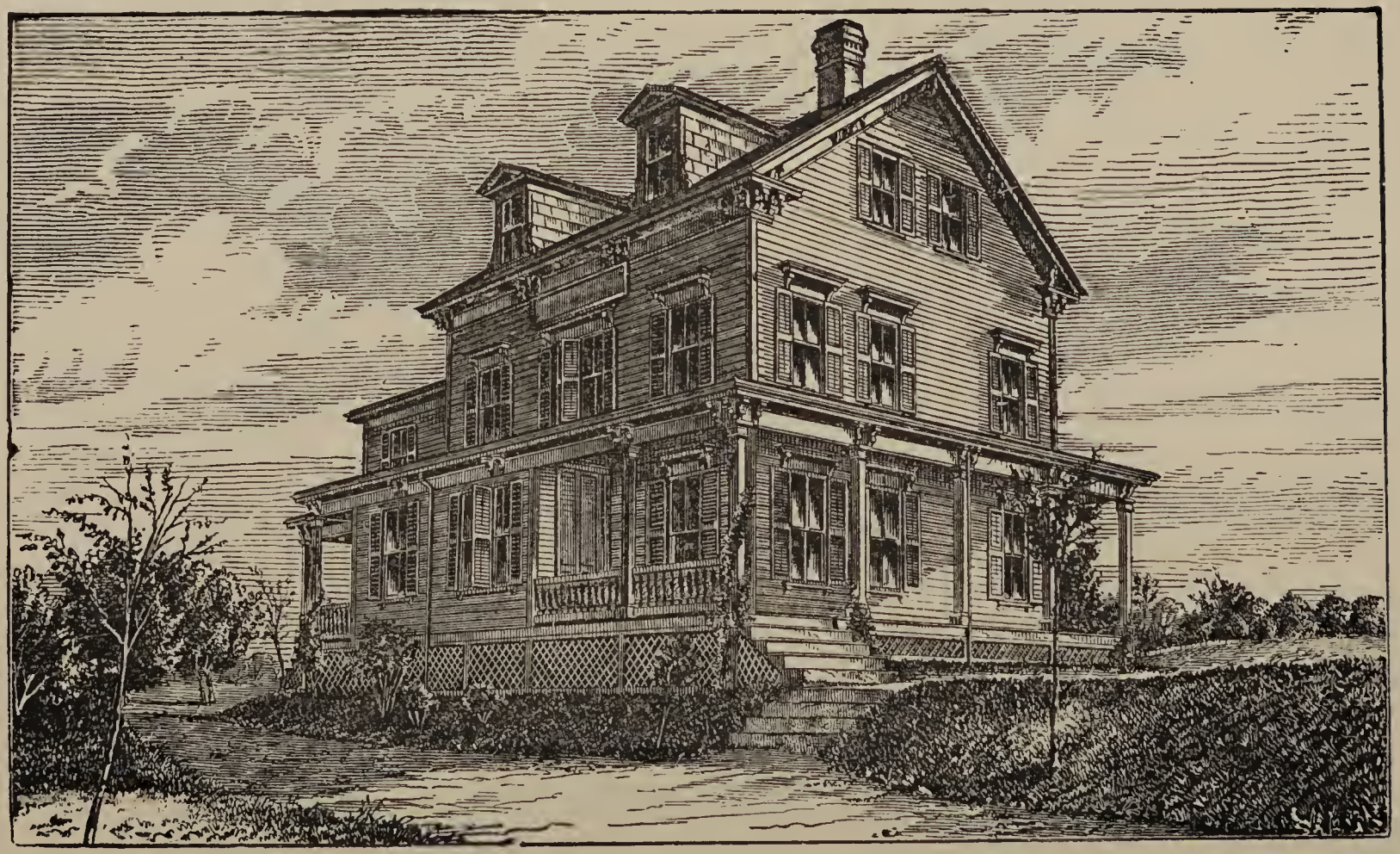
During the year the Lord has sent in cash, in answer to prayer alone, $39,084.54.

For the twenty-five years since the work was established, $633,876.58.

Number of patients at the beginning of the year,	43
Number admitted during the year	124
Total	167

Discharged during the year, relieved	13
Discharged during the year, not relieved . . .	63
Died during the year	55
Now remaining at the Home	36
Total	167

Whole number of patients cared for since opening the Home.	3,364
Number of patients in Spinal Home	3
Number of patients in Cancer Home	2
Number of children in Orphans' Home . . .	9



CHILDREN'S HOME, NO. 2.

CHILDREN'S HOME.

"Able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.— 2 Cor. 9 : 8.

On Sept, 27, 1867, a houseful of people gathered together by invitation to dedicate to God our first Orphans' Home. This was in Willard Street, where all the work was then located. This Orphans' Home was to care for the children left by the parents dying in the Consumptives' Home. When we moved to Grove Hall, one of the buildings already on the grounds was repaired and made suitable for a home for children; this house was soon filled. In answer to prayer, the means were given, and a new house erected by the side of the first house. Our first children are all grown up; several are married, and others are out in the world caring for themselves. When we are able to build again, we hope to have a little larger house, to meet all the needs of growing children.

November 5.—From Trenton, Cal., $2.50, from one who sends the amount as a thank-offering that her little one has been restored to health.

November 19.— The following letter tells its own story : —

Westfield, Mass., Nov. 19.

Dear Dr. Cullis:

The 16th of November I was thirteen years old. Through the year I try to save some pennies, that I may have a birthday offering to make to some good work. This time I would like to send it to you, to use in your Orphans' Home, if you think best. I enclose a check for five dollars. Thank you for the report you so kindly sent. It has been enjoyed very much in my home, and we will lend it to others.

Your little friend,

Edith M. H.

We love the dear children, and take them all in, in our thanksgiving to God, for helpers in the work of faith.

November 23. — From Philadelphia, Pa., $1 for Thanksgiving dinner.

November 24. — Thanksgiving Day. A lady in Malden has sent for the children a box containing three turkeys, eight mince pies, a fruit cake, a quantity of figs and dates, a plum pudding, three boxes of candy and cakes, tarts and pop-corn; enough of the good things surely to make the children happy.

December 10. — From Lombardville, Ill., $3.

December 17. — From South Haven, N.Y., $1 towards the children's Christmas.

The New Year brought its usual quota of happy surprises for the children, and the good "house-mother" was not overlooked. Our hearts are more than glad that some of our children are learning Jesus' blessed ways. For some, it has been very hard to yield the selfish will; but we have looked very hopefully, knowing that the stronger the unsubdued will, the more active and useful would that

will be when baptized from above. So we never yield to discouragement or fear, knowing nothing is too hard for the Lord. Let the young people take courage from this fact, not to tempt God by continuing recklessly in wrong-doing, but to remember that the heavenly Father, in giving them strong wills, means to make strong men and women of them just the moment they turn to Him in earnest; that when failure comes, not to be discouraged; but taking the failure as only a fact of their own weakness, and then turning to Jesus, He will, out of their weakness, make them strong. He loves to help the needy; such He will not turn empty away, no more than will the mother turn from the little, weak, crippled child. Does she not love her the most? Another gift comes from Canada, of $10, "in memory of our darling little Lottie, who loved the little children so dearly;" and so this dear little one, gone before, sheds a fragrance upon the hearts of those who loved her, stirring to gifts of love in her name. From Rochester, Mass., $5 for the Children's Home.

February 8, 1889.—To-day comes a yearly gift of $150, a birthday gift. It came first to commemorate the beginning of the little life, and thus the birthday has been recorded every year since in a gift to the Children's Home. Such gifts speak of true purpose in the life of the Christian; and whether we or others are the recipients, we are sure *there* is a life in which there is no stand-still, but a pressing hard after that Life that was from God, whose meat and drink it was to do His will.

Our record of the Children's Home shares the fate

of all the rest this year. Our strength is all expended in active work. Thus we commend this with all portions of the work to the continued interest of those who have so long strengthened our hearts and hands, and have known with us the joy of giving. "We will walk in the name of the Lord our God forever and ever" (Mic. 4:5).

SPINAL HOME.

"I was sick, and ye visited me." — MATT. 23: 36.

SEPT. 28, 1876, we dedicated to the living God our Spinal Home, a house to be occupied by women suffering from spinal diseases. During the twelve years, a great many applicants have been refused for want of room, as the house is small, caring for four only. As I am convinced that it is the will of God that we should move the whole work upon larger grounds, I am not praying for the enlargement of this building, but for the hastening negotiations for a new property, that we may care for the many who need such a home. Our few patients represent entirely different phases of the disease. Josie Basford, our first patient, has no use of her body except her hands; cannot speak, stand, or walk. Lizzie O. Smith has been upon her back for fifty-two years, entirely helpless; not a joint in her body can be moved, not even the jaws of her face. The other two patients are able to be about, and are comparatively comfortable. Two of our patients are from Malden. We are glad to record that the churches they represent are not unmindful of these sick ones. Visits of kindly interest are made, and money is given from time to

time. So we feel that these of their number are not sent to us to be forgotten, but, by a true kinship in Christ Jesus, we are together to "grow up into him . . . from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4 : 15, 16).

CANCER HOME.

"O Lord of hosts, blessed is the man that trusteth in thee."— Ps. 84: 12.

On Sept. 27, 1878, we dedicated to God the Cancer Home at Walpole, for the care of God's destitute poor, suffering from that dreadful disease. For ten years we have cared for the poor women, many of them heroes of faith in suffering; sad and weary eyes have been closed in death, after months or years of agonizing pain. This part of the work has been the hardest of all; the nature of the disease has been such that it has been more difficult to secure nurses than at the Consumptives' Home; and the Home being so far from the Consumptives' Home, it has cost more, in proportion, to conduct it than the Consumptives' Home. Two years ago I purchased another house, to be used as a home for men sick with cancer. This house I have not opened for two reasons, — one, the difficulty of obtaining suitable workers; and the other, I have become convinced that the whole work must be united, that the care may be less, also the expense; so I am looking to the Lord for some one to purchase these buildings at Grove Hall, when I can concentrate the whole work at such place as God shall indicate. I look only unto Him. "Ye shall go and

pray unto me, and I will hearken unto you" (Jer. 29: 12).

October 16. — From Pickering, Mo., $25.

December 17. — From Philadelphia, Pa., $1.

January 8, 1889. — $3 from Portland, Me.

February 20. — Plattsville, Ct., $1.

We have just received into the Home a young girl of only nineteen years. She has had one operation, and the disease has burst out afresh. It is always with a sense of terror one views this dread disease; but to find it in one so young, so poor, so helpless, it is with an ache of the heart that only finds relief in crying unto the God of our salvation. Oh that the faith of the Church of God were risen to that plane that Scripture foretells, that the "greater things" might be done, and the "signs and wonders in the name of the Holy Child Jesus"! Yes, to the Christians of the Church of God I would cry aloud, to awake from slumber, to see what God is calling us to do, in face of the denial of miracles, the denial of Christ's atoning sacrifice, the blight of worldliness upon such as name the name of Christ; all these call for a larger faith, a baptism into Christ and His death. To this end let us humble ourselves and cry aloud.

April 12. — To-day received from West Newton $25, with the following note: —

BOSTON, MASS.

DR. CHARLES CULLIS:

Dear Sir, — Our Sunday school has voted $25 for the Cancer Home, for which I herewith enclose check. Our pastor, Rev. H. J. Patrick, called the attention of the school to the fact that one who had once been a Sunday school scholar, and afterwards a teacher, had been cared for by the

Caneer Home. We wish in this way to show our appreciation of the work you are doing. Yours, very truly

W. G. B.

Another gift from West Newton: —

West Newton, July, 1889.

Dr. Cullis:

Enclosed please find a check for twenty dollars for the Caneer Home for incurables. The money is a part of the proceeds of a lawn sale held by one of the "Tens" of the King's Daughters, at the residence of Mr. J. P. E., West Newton, June 22. Some of the members of this "Ten" are teachers in the Sunday school of the Congregational Church of which Miss T. was formerly a member, and who was sick and died at the Caneer Home.

Respectfully yours, (Miss) E. A. E.

Thus "the Lord upholdeth all that fall, and raiseth up all those that be bowed down" (Ps. 145 : 14).

"All thy works shall praise thee, O Lord; and thy saints shall bless thee" (Ps. 145 : 10).

LEWIS STREET MISSION.

"And Judah gathered themselves together to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord." — 2 CHRON. 20: 4.

HERE is terrible news of an army coming against the city; the king heard of the threatened invasion, and, like a true believer in God as a God of power, and a present help in time of trouble, sought the Lord, and proclaimed a day of prayer and fasting. The people with all haste gathered themselves together, and the whole nation cried unto God for His help and deliverance. More and more I want to know and realize that God *is*. Yes, He is a living God. *He is*.

In 1878 the Lord permitted me to open this mission at the North End, among the sailors and the grog-shops; yes, from all nations men have "gathered themselves together" to hear the Word of God, and during the ten years scores of men have abandoned the wages of sin for the glories of a present salvation. The mission adds to its preaching services labor outside in the lowest places; also ships and wharves are visited, and the men invited to the mission. In the lower part of the building is a restaurant, first called "Our Coffee Room." A portion of the building is used for lodgings, where for ten cents per night a

man can have a bed to himself, and be protected from the cold of winter and the fire of the rumshop. Besides all this, we have a wood and coal yard, to sell wood and coal in small quantities to the poor, and to give employment to the men who are seeking work. A cobbler's shop gives employment to the poor shoemaker, and helps the sailor to have his shoes repaired cheaply. All these places of employment and restaurants are but baits to draw the men into the mission, that they may be established in righteousness. It is a precious work. It makes but little show, for it is in a part of the city where clean people fear to go; yet God knows it, and His eye is ever upon it to bless and save the lost. We sadly need a building of our own where we can have more facilities. We now hire the same building year after year, and wait for the one God will give us.

May 1.— The building which we have used for the Lewis Street Mission has finally passed into other hands for business purposes. It is the Lord's doings, and may be the way taken to give us the larger premises we require.

There have been many drawbacks and perplexities inseparable from mission work in like localities, but we have no place in our hearts for anything but thankfulness for what we know of positive good accomplished. As the work has been principally among sailors, the good news of salvation has gone from sea to sea and land to land, the white-winged messenger of peace. It is not an infrequent occurrence to receive letters of joy and gratitude from the forecastle, in which place, so often the scene of un-

godliness, the sound of prayer and praise has arisen, learned first in the room of the mission at Lewis Street. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt. 28 : 18).

We insert here a letter just received : —

NEW YORK, April 23, 1889.

DEAR BROTHER:

In the month of January you did not answer my letters at all, and I have since that time made a trip to Savannah and back. At all events let me know how you all are doing, and how the work of the Lord is going on in the dear Lewis Street Mission. I would be glad if I could join in a chorus of praise with you, but only the Lord knows when that time will come again; perhaps not till we join yonder throng before the throne. Nevertheless I am rejoicing that I can look forward to that day with this blessed assurance in my heart, that I shall meet you all in the new Jerusalem above, where our song of praise, "Glory to *the Lamb that was slain*," shall be united forever and ever. Glory to God! I like to hear well from you. My own soul is on the wing. I am resting sweetly in my dear Redeemer's arms. He has wonderfully saved me from a sinful world, saved me from a sinful self, saved me from all sin, praise His name! and wonderfully keeps me day by day near to His cross, and there, only there; and I feel well. Glory to His name!

There is power in the blessed gospel of Christ to set a sinner free, to break the strongest fetters of darkness. Glory to the name of Jesus! I love Him more and more, because He died for me, a black, black sinner. I love Him with all my heart, because His intense love for me has found a way to my heart, and His powerful hand of love snatched me like a brand out of the fire. Thank God for life eternal! Poor and yet possessing all things, just in trusting that blessed Saviour.

Now, dear brother, let me know in a few lines about you all, and may God bless you! I am always with you in

spirit. Remember me to Sister C. She is indeed the instrument God used to rescue a poor, shipwrecked sailor. May God bless her labor in winning souls for Jesus! Please continue in prayer for a lost, lost sinner, saved by grace divine, Hallelujah to Jesus! J. P.

HOME FOR INEBRIATES.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" — ISA. 5:11.

"We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever." — JER. 35: 6.

"Now therefore beware, I pray thee, and drink not wine nor strong drink." — JUDG. 13: 4.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!" — ISA. 5: 22, 23.

"They shall not drink wine with a song; strong drink shall be bitter to them that drink it." — ISA. 24: 9.

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. — ISA. 28:7.

WHEN God gives faith to a man, He multiplies the occasions for the use of that faith. I need say nothing why my soul is drawn out from one line of sufferers to another. God has put within me a love, a burning love for Himself, and that love burns itself into activity, to help God's dear children who are held captives by disease and suffering in its various forms.

All the world knows Satan's power over the slaves to drink. I need not explain the great need of help in this direction. Hardly a family is without its

victim. I long to point the remedy for this most terrible disease — the blood of Jesus Christ, the only power that is stronger than Satan. During twenty-five years of an experience such as few men are permitted to have, I have witnessed sad homes, broken hearts, wives mourning because of the loss of husband's love transferred to the cup, children weeping because father is no longer a loving father to them, and worse yet, mothers and daughters the sad, sad wreck because of them "who through strong drink are out of the way." I could tell of scenes that would cause the stoutest hearts to weep at the recital.

During the years of a glad service for Jesus, I have had the privilege of showing to many a poor drunkard God's word of power, and the Spirit of God has set the captive free.

Let me give just two of the many illustrations of God's power. In my early practice of medicine, I attended a young couple, respectable, refined, and happy in their love for each other. The husband acquired a taste for liquor, which so increased upon him that his wife and family became alarmed. They begged me to talk with him, but it was of no use. He went on and on, down, down, until his situation was forfeited, and at last his poor wife was glad to close her eyes in death; her heart was broken. At the time of the funeral the husband was so drunk that he could not attend. After this I saw the man occasionally; whenever he felt too ill to go longer, he would come to me. One day he called on me, and having to wait in the reception room, he took up one of my Reports, which he found on the table. I never allowed one of my

reports there, knowing that some one would say, "Yes, Dr. Cullis doesn't ask any one for anything, but he has his Reports lying around where people will be obliged to see them, and thus they will be induced to give." How that Report came to be on that table, I do not know to this day. He who knows all things had His own purpose and caused it to be placed there. When I entered the room, I found this man with the book in his hand and tears in his eyes. His first utterance was, "Doctor, is that true?" pointing to a page of the Report. "Yes, but where did you get the Report?" He could not tell me, he was so intent upon the question in his own mind. I looked at the page and found it simply to be one of my common experiences, beginning the day without a dollar, and the answer to prayer that came so remarkably. I answered, "Yes." I said at once, "Didn't you know that this whole work that God has given me to do is supported in answer to prayer?"—"Yes, but I didn't quite understand it." "And now," I said, "if God can, in answer to prayer, send me thousands of dollars, He can take away your desire for liquor if you will let Him. Will you let Him?"—"Yes." We knelt, and I prayed the Lord to take the desire for liquor from this man, to *destroy* the appetite, and to take away the evil effects of the liquor. That man arose from his knees delivered, without a fear. Humanly speaking, he ought to have suffered, if not died, from the sudden ceasing of the stimulants. In ordinary cases "delirium tremens" would have followed. He had not even a ruffle to his nerves, and was saved from the appetite from that moment. He

is living now, a consistent member of a church in Boston.

A lady called on me from a western city, told the heart-breaking story of the conduct of an only son, a fine young man of twenty-five or twenty-six, led away by the curse of rum. At last she had persuaded him to come east with her, and go into an asylum to be saved from his appetite. She wanted advice and encouragement; and would I pray for him? I gladly did so. She left me, to call again in two days, to say that her son had escaped, and was doubtless gone on a drunken spell. I prayed with her, and told her that if she could find her son and would take him to the hotel where she was staying, I would call and see him. The next day she sent for me. I called on her, and found the son a nice looking young man. I talked with him, and then he knelt with me, giving himself to God. The appetite was at once taken from him. His joy was so great that he could not wait to go home, but telegraphed to sell his horses and dogs and everything that had any connection with his old life. He has since united with the church, and is a comfort and blessing.

These are only two of the many that have come under my personal knowledge, but they are enough to illustrate and confirm the truth that God has all power in heaven and in earth, that He is the same yesterday and forever. How my heart delights to trust Him!

Let me here insert one of the many letters I have received on this subject, to show how hearts are reaching out everywhere for succor.

New York, Nov. 9, 1882.

Dr. Cullis :

We have in our family what seems like a hopeless case of drunkenness, a gentleman aged forty-six years. He has been indulging his appetite for at least twenty-five years, until he has lost all self-control, and is rapidly losing his capacity for doing business; and of course such a life casts a shadow over his home, that does not seem to have a silver lining. We have heard through various sources of your institutions and faith cures. Will you please reply to this and send any circulars or particulars which may assist us in placing our friend where he may be helped or cured ?

The evil of intemperance needs all the faith that can be summoned to believe in its final extermination.

I would mention that my friend is in every sense of the word a gentleman, — is never boisterous. He is of Scotch parentage and has good blood, never has sought low company or stood in the way of sinners, but drinks alone. Your letter will be anxiously looked for. Please address

Mrs. ———.

Yes, I feel that the time has come for me to take my stand in this matter, and wait upon God for direction. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (Isa. 58: 10.)

No one as yet knows anything of this plan that God has laid it upon my heart to open a home for the inebriate, that he may be saved in answer to prayer alone.

Some years ago a lady, whose husband was a drunkard, said, "Oh, how I wish you had a home for such as my husband!" and giving me $5 said, "I must give this, and you must have such a home." This was the first and thus far the only gift. I bring it to

Jesus, that He may multiply it as He did the five loaves and two fishes, until it shall feed the thousands.

One of our city daily papers contained the following, which I issue, to show how widespread the cry is for help for this class of sufferers : —

A friend of the inebriate, who has watched in vain for years some direct, practical, and permanent movement for real benefit to the poor, unfortunate victim of uncontrolled appetite, powerless to help himself, and yet not a door open where he may be sheltered and shielded from fearful temptations, but the "felon's cell," or the "maniac's retreat," would thank one who, in a brief notice in last evening's paper, suggests a "Hospital for the Inebriate."

The writer of this asks for a greater need, a home for inebriates, where they may enter without disgrace, and, protected from outside temptations, pursue their various avocations. Let it be on a large and generous plan. We are pleading not for the sick, the deaf, dumb, or blind. Our public hospitals are ever open to them. The aged and infirm of both sexes, the infants, have their homes. Yes, even the dumb animals have found a shelter. Yet with all this noble work done, there is a greater yet to be accomplished.

If there is doubt in the minds of any who read these lines as to the need of such a home, go to our police officers, ask them, for they are men with hearts touched with the woes of others; and while we quietly sleep in our comfortable homes, 'tis for them to guide the unsteady steps of those who are homeless. No! for many have a right by birth to all the luxuries of life, cut off by this curse to be sheltered in a criminal's cell. Such things ought not to be. And the time has come for Christians to work till they see accomplished an undertaking which shall cover all the needs of this cause. Let us realize there are souls to be saved, and God will be with us.

As I talk with God about this matter, I believe He will talk to His children, and by faith I see the thing done.

"And shall not God avenge his own elect, which cry day and night unto him?" . . . I tell you that he will avenge them speedily" (Luke 18 : 7, 8).

THE WIDOWS' HOME.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAS. 1: 27.

DECEMBER 28, 1886.—What! another charity? Yes, another charity, if God wants it, not otherwise. I am only His instrument, and so glad to be used in the care of His poor, and to prove His words to be true! He is my strength, as well as my joy; and if He will let me establish this new Home, I shall have the comfort in thinking that, after my work is done, there will be a group of charities that will live to be a blessing to the poor and suffering until He comes. Is there need of such a Home? Yes, and a dozen of them.

The "Old Ladies' Home" in this city, a most admirable charity, cannot care for the many who apply, and all applicants who are received must pay $250, and must have been residents of the city of Boston for the past ten years.

Miss Burnap established a free home for old ladies some five or six years ago, and may God bless her for it! She can only thus far accommodate about fifteen. Yes, the need is great.

"Well, let some one else do this." Certainly; but

who is the some one else? Alas! there are a plenty of persons who will say all this, but they cannot do it, and so it is left for the willing mind; and I know if God desires me to do this, He will open the door, give the means, wisdom, and strength, and that is all I shall need.

What does the Word of the Lord say about the widows? "Honor widows that are widows indeed. . . . Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day. . . . Let not a widow be taken into the number under threescore years old, . . . well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (1 Tim. 5: 3, 5, 9, 10).

I have had many seasons of prayer over such a place for *poor* widows, for only such do I receive to benefit, those who have no home and no one to care for them. This evening's mail brought me the following letter: —

Dec. 25, 1886.

Dr. Cullis:

Dear Brother, — A friend of mine has an old lady friend nearly seventy-five years old, who is at the poor farm in B——, and is there treated very unkindly; she has to share her fire with those who are rough, and she has no religious privileges whatever. She is an English lady, without a relation in the wide world, and is one of Christ's followers. Cannot you take her in your Home? Yours in Christ, C. I. W.

And we have no place to put her. She must stay where she is until the Lord takes her home to Him

self. I now propose to pray regularly for a home for such of God's poor widows who, from poverty, need a place that should truly be a home.

We shall need money, but it must come in answer to prayer, for I have none; but my Father has the silver and the gold, and I expect He will send it. For more than two weeks I have put my prayer in the words of the fourteenth verse of the fourteenth chapter of John, each morning in my private devotions, and have asked God for the large amount I am now needing for all the work; to buy the new place, and to "go up and build." I add this new plan to this promise, and claim its fulfilment: "If ye shall ask anything in my name, I will do it."

That I may know surely the mind of the Lord in the building of such a home, I purpose not to mention the matter to anyone but Him, not even to my dear wife; not that she would not be in sympathy with such a home, but that it may certainly come in answer direct from heaven. My soul longs more and more to glorify God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3: 17).

The following letter came to me by mail from a stranger. I wrote her, in reply, that the Lord had opened to me the plan of "a home for widows."

DEC. 30, 1887.

DR. CULLIS:

My Dear Brother in Christ, — I will introduce myself to you by saying I am connected with the Methodist Episcopal Church of I———, and, as perhaps you very well know, in this branch of Christian work there are many avenues call-

ing for giving to God. I have been much exercised upon this subject, for in these days there is so much complexity about it, and so much to foster pride, that I have felt to ask myself the question, "Would I give as much as I do were there no eye to look upon me but God's?" Hence I have felt I would like to do something for purely *faith* work, where the enemy of my soul would not seek to make me unhappy by telling me I was doing it for the honor I would receive. Now these words do not proceed from one that is worth her thousands, but from one who wishes to do something, and be sure that nothing prompts but to glorify God.

I will state to you what I would like, if it be the will of God. I would like to have you take this to the Lord in prayer, and let Him reveal to you some work which has never, as yet, been suggested to you; for I would like to lay the *first* stone in some Christian work that will grow. Now the little that I could give may be as the mustard seed that we read of in God's Word, but I shall be confident that it is planted for God; and when He reveals the work plainly to you, I shall wish to give ten dollars at first, and then annually to give a few dollars, the amount I will not state now. I ask you to enclose all correspondence which you think needful on this subject, that it may be strictly private.

Yours in Christian labor, M. A. F.

To-day I received the following: —

March 2, 1888.

Dear Dr. Cullis:

Enclosed please find money order for ten dollars. I shall wish to learn from time to time how this contemplated faith work is prospering. Will you, through the *Times of Refreshing*, or in some other way, inform me?

Yours in Christian work, M. A. F.

Thus begins another branch of work for God.

The following is the last record I have to make for the Widows' Home: —

JAN. 4, 1889.

DEAR DR. CULLIS:

Enclosed please find money order for ten dollars for the Widow's Home. Has there been any more given since mine of January last? My prayers rest upon it for a blessing.

Yours in faith work, M. A. F.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matt. 6: 3, 4).

FAITH CURE HOUSE.

"And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole.' —MATT. 14: 35, 36.

MAY 27, 1882, we publicly dedicated to God the building we call the "Faith Cure House," to be used for persons coming from a distance, and not desiring to stay in hotels while they are waiting upon God for health of body, as well as health of soul. During the years since, hundreds have availed themselves of this temporary home, and here they have found what they had long sought, Jesus the Saviour of soul and body. This branch of the work is not a charity, and therefore we charge simply enough to cover the cost of board to each person, $1 per day.

It is with praise and thanksgiving to God that we send out another report of this, His own work. He has not only been with us to heal bodies, but signally so in spiritual blessings. Every letter received from those who have been at the Faith Cure contains accounts of special blessing received. One says, "Eternity only can tell the good this house is doing." The unconverted patient learns that the soul's redemption is first to be sought, then the healing of the

FAITH CURE HOUSE.

body. The backslider is reclaimed, and the "lukewarm" Christian inspired to a closer walk with God, returning to their homes to re-establish the broken family, after doing away with all enmity and variance one with another, understanding this text, "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5 : 16).

The question is often asked, "Do the people stay cured?" Many letters declare continued health; others that they never enjoyed such health before. Have just now heard direct from a Mrs. S. B. of Becket, Mass., who was here about two years ago. She was healed at that time of a tumor, and remains well. Another recent case of tumor: the lady writes that she is well, and cannot be thankful enough for the relief of such a burden. Mrs. W. of Addison, Vt., writes, praising God that she is healed of a chronic throat trouble. Mr. R. B. of New York cured of chronic rheumatism, suffered greatly at times with pain about the heart. There have been cases of heart disease cured, also consumption. In most instances the mental cases have been restored. At present our house is full, and has been for a number of weeks. God is manifesting Himself in our midst. To Him be all the glory. "Who forgiveth all thine iniquities, who healeth all thy diseases."

FAITH CURE FOR THE INSANE.

"His fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."—MATT. 4: 24.

YES, His fame, His power, not only to heal the sick, but the lunatic. And His fame still goes through the whole earth; not alone in ages past to Syria, but the whole world is awake to the power of God to heal body, soul, and mind. It has been my privilege to pray with a great many persons who were diseased in mind, and He has healed them. I mentioned in my Report for 1884 and 1885 that I felt the time had come for us to establish a home for the care of those afflicted with mental diseases, that they might trust in God for healing, and prove that He had power to save "to the uttermost."

The fund for this does not increase rapidly, so we just "wait on the Lord," glad to show forth His power from time to time, as is done through those who are sent to us and who go forth to declare His praise. As we are closing the Report, a gift of $50 comes from New York State for this object. The doner writes: "I have been taking care of my mother for many years. The Lord has taken her to Himself at the age of eighty-eight years. I promised the Lord

if He spared me to live after my mother's death, as I held all as His, my life should be at His service. I am ready to stay at home or go abroad, anywhere to honor the Master."

Surely such consecrated money is in the Lord's keeping, not to die and be alone, but to be multiplied in work of blessing. For such we look unto Him, who alone "giveth the increase." "To Him be praise, and honor, and glory." Amen.

The whole sum given for the Insane Home amounts to $118.12.

PARALYTIC HOME.

"We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." — ROM. 8: 26.

MAY we not believe these "groanings" of heart for the cause of the suffering ones brought to our notice are the intercessions of the Spirit? Many, many times since the work started, cases of paralysis among the destitute and helpless have reached our ears, appealing to our deepest sympathies. Like all chronic cases, there are no adequate doors opened to them. A small sum of money has been given during the past year, from different persons, amounting to $27. Balance on hand, $175.90.

We shall enter in when God shall give the "open door." "I know that the Lord will maintain the cause of the afflicted, and the right of the poor" (Ps. 140: 12).

GROVE HALL CHURCH.

REV. E. D. MALLORY, PASTOR.

"We are more than conquerors through him that loved us."— ROM. 8 : 37.

THE Master has permitted us to work with Him another year. How great has been the honor! How delightful the service! He has given the increase. The seed has been sown with tears. The reaping has been with joy. "Thine, O Lord, is the greatness, and the power, and the glory."

As we look back over the year, we can see this one and that one and the other who have been brought to Christ. A goodly number have united with us in church fellowship.

We are glad to report that a Young People's Society of Christian Endeavor has been organized, which has proved a very great blessing to the church. It has laid before the young people definite plans for work. It has drawn out into active service many who before were doing little, if anything, for Christ. It has encouraged many of the young and timid ones to give public expression to their hopes and joys in Christ. It has imparted a new inspiration to the whole church by its hearty co-operation in our regular church services and by its bright and warm enthusiasm.

The Spirit has been poured out upon our Sunday school work. A number of our bright, active scholars have been hopefully converted to God, and are now earnest workers in our Young People's Society of Christian Endeavor, and also members of the church.

The missionary spirit in both church and Sunday school has been earnest and cheering. Nearly one hundred dollars has been raised for missions. When the missionary pennies are brought in at the beginning of each quarter, it is often touching to see how much some of the little people have earned and saved to help send the glad news to those who have not yet heard of Christ.

New families have been drawn into the Sunday morning and evening services, which have been well attended throughout the year. Christ as a present and perfect Saviour, able and willing to save to the uttermost, has been constantly held up before the people. The blessed Spirit has led many during the year to take Him as their wisdom and righteousness and sanctification and redemption.

An organization of Temperance Pioneers has been formed among the children, who are carefully trained to shun the terrible evils of drink and the degrading and disgusting use of tobacco.

The church was greatly strengthened during the year by the labors of W. H. West the evangelist. He presented God's truth with much clearness and earnestness and spiritual power. Bro. West ploughs deep. He searches the heart. He builds upon the

rock. He unfolds the infinite love of God. He lives in the sunshine of religion.

We were also honored by a visit from that mighty man of God, the Rev. E. Payson Hammond, who has led more young people to Christ than perhaps any other living man. May God give him health and strength to labor for years yet in the world's great harvest field. Again we say, "Thine, O Lord, is the greatness, and the power, and the glory."

BEACON HILL CHURCH.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." — 1 THESS. 5 : 12, 13.

October, 1888. — For more than a year I have been convinced that hard labor seven days in a week, and such labor that my deepest sympathies were in the continual strain, was becoming a serious thing for me. I sought for some one to help me in my preaching services. I could only pray about it until I could have clearly the mind of the Lord. At the close of our winter convention, last February, I took a trip, with my good wife accompanying, to the South, to visit the work at Boydton, etc. One day, walking from the railroad station in Richmond, Va., I was seized with a terrible pain in my heart, so severe that it was with difficulty I reached the hotel. From that day to this, that pain has never left me, except at short intervals when very quiet, but walking and exertion brings it on very quickly. I accepted this as the Lord's voice that I was doing too much and that I must stop. At once I began to inquire of the Lord again for a preacher for Beacon Hill Church. In a most remarkable way prayer has been answered for a pastor.

Rev. J. M. Hervey from Los Angeles, Cal., called on me, and related how, within the past two years, God had richly blessed him in his soul and called him to a deeper consecration of life. He was then on his way to the West. After he had left me, it was borne into my soul that Mr. Hervey was the man for us. I wrote and committed the matter to God, for I knew that our brother's thought was in another direction. To be short, the call was accepted. As the months pass, the decision is proved of God, and the work of the church was never more prosperous. Brother West is often called to work out of the city, and the noon meeting also devolves upon Brother Hervey. He has also undertaken the care of the Faith Training College. May God abundantly bless and bring to the church the crowning blessing of its history!

In my Report for 1886, I gave the account of our indebtedness to the brother who had done so much for us, and on account of unexpected demands upon him, he wished $6,000 returned to him that was given conditionally upon the success of a business project. As this enterprise had not proved successful, he felt obliged to call for the amount. Last year I was enabled to pay, by a legacy, $500, and now I am trusting that the Lord will either let me pay the balance or so prosper the brother that he will not need it. I have just received a gift of $20 from Thompson, Ct., to be used as I please. I have put it to the general expenses of the church.

November 5. — From a friend in this city, $10.

November 6. — From Lawrence, $10.

February 20, 1889. — We have just received a gift

of $25 for Beacon Hill. God affords us abundant opportunity to exercise faith in this branch of our work. We cannot be discouraged, however, as we recognize how ever-present is the Holy Spirit, sealing home the truth to so many hearts, — how many we shall never know until the great day. But the needy and sorrowing of heart continue to come, and we know they are sent of the Lord, and we can rest on that Word, of which "not one jot or one tittle shall fail." Oh, the blessed "faith of the Son of God," given without stint to him that "seeketh"! Blessed be God forever and ever!

April 22. — From Rochester, N. Y., $5.

April 23. — Box in Spinal Home, $2.50.

February 1. — Our winter convention commenced, and was held for one week. We have never regretted adding this to the work of Beacon Hill Church. God blesses the appointment of times and seasons, and these have recorded blessing to the Church of God and communion of saints. The Tuesday consecration meeting at 3 P.M. is continued throughout the year, as well as the noon meetings. The Thursday morning meeting at 11 A.M. is for the sick only. We always like to add, what seems to be little understood, that the church property is held, like the Consumptives' Home, by a board of trustees, so that it may be continued and cared for after I am called hence. For this, as for every part of the work, we cast our care on Jehovah, whose word declares, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. 27 : 3).

BOYDTON INSTITUTE.

BOYDTON INSTITUTE.

(BOYDTON, VA.)

"Sing unto the Lord; for he hath done excellent things: this is known in all the earth. — ISA. 12: 5.

YES, we can and do "sing" for joy to God for all He has done for this His poor colored people. From the start this work has been prospered. I am sure none of God's "little ones" are more grateful for His mercies than those who are ministered unto at Boydton. Boydton Institute was opened ten years ago, after the purchase and repairs upon the old college buildings, and during these years a grand work has been accomplished. All honor to those who, under God, have labored so faithfully. I take from the circular for the year the following facts: —

EXPENSES.

Tuition for boarding students, free. Day students, 50 cents per month.

Board, $4.50 per month. Wood, $1.50 per year. Washing, 50 cents per month. Girls can do their own if they choose.

Books kept on sale at the office.

Tuition, board, and book money must be paid at the first of the month, in advance.

All boarding students are required to assist every day in the general work of the school, such as cutting wood, care of the halls, chapel, school-rooms, etc., and a half day on farm on Saturdays.

All students are required to furnish their own towels, bed

coverings, sheets, pillow-cases, and their own lights, wash-basins, buckets, etc.

SCHOOL YEAR.

Fall term, from first Monday in October to last Friday before Christmas. Winter term, from Jan. 1, to last Friday in April. A short vacation at Easter. Graduating exercises at the close of the term.

A teachers' institute will be held during the month of May of each year, for the special training of those who wish to teach. It is designed to put this in charge of a State normal teacher.

LOCATION.

A mile west from Boydton, in a beautiful grove, and six miles from Five Forks, on the Richmond and Danville Railroad, stage runs from depot to Boydton.

OUR BUILDING

is the Randolph Macon College Building, four stories high, with chapel, school-rooms, library, etc., with sleeping-rooms for more than one hundred students. These have fireplaces in each, and students are allowed to have fires in their own rooms after study hours at night and before breakfast in the morning.

INDUSTRIAL DEPARTMENT.

We have a sewing school, and also a cooking school. Every girl is expected to attend both. We hope to add a carpenter shop and shoemaking for boys, so that each student may learn a trade in addition to his studies.

A DEBATING SOCIETY

is organized in the school, and all the students are encouraged in public speaking. In connection with it are taught the rules of order for assemblies, conventions, etc.

REMARKS.

Our school is a branch of the faith work of Dr. Charles Cullis of Boston, Mass., the ample basis of support being "the exceeding great and precious promises." We have proved these to be sufficient during the past nine years of

the work. The teachers are one, in this faith, working without salary, often spending their own means, as well as being spent in the work. "As poor, yet making many rich ; as having nothing, yet possessing all things." The conversion and building up in Christian character of every student is our especial aim. Bible study in every department. Thus far nearly every student has been converted, and many have come into full salvation, consecrating their lives fully to Jesus.

We are hoping soon to add a mechanical department, to give to our students a trade, and thus make them useful and practical Christian men and women.

The charity department has been in operation for several years and proves an incalculable blessing. Friends send to me barrels of cast-off clothing for men, women, and children. The half naked come from regions miles beyond, every Saturday, to obtain clothing. Yesterday ten barrels came, last week another. We hasten them on to gladden the heart of Mrs. Sharpe for her Saturday work.

October 31. — From Vernon, N.Y., a gift of $30.

November 9. — From Moline, Ill., $1.

November 20. — From Melrose, $1.

December 11. — From West Chester, Pa., $50.

December 12. — From Mt. Vernon, Mass., $10 for the poor of Boydton.

December 19. — From Norwood, $25 for scholarship ; Wooster, O., $12 for Boydton Industrial Department; from Norwood, Mass., $5 for Boydton, Va.; from Hallowell, Me., $5.10 ; Wappinger's Falls, N.Y., $3; a gentleman of this city, $10.

February 26. — From China, Me., $5.

March. — From Brockton, $2; Neponset $2.

March 18. — We have now to record a most blessed incident. Our brother, Rev. W. H. Daniels, has long

had it on his heart to go to Boydton to start a theological department at the college. For the last month it was pressed upon him more earnestly, and he set about to collect books for a library. He first weeded out the books in the Consumptives' Home collection, such as would hardly be attractive there, but of much service to him. He also received some generous gifts from authors (theological).

Lo! now (as is truly the case when we put forth earnest efforts in the Master's work) comes from an unexpected and unknown quarter an offer of a whole theological library, from a minister's wife in the West, whose husband was lately deceased. Such testimonies as these from our Father, assuring us of His Word, "that we are workers together with Him," are worth more than all the proffers of men or money gotten in an ordinary way. We have prayed and we have set to work for the uplifting of a race who is stretching forth imploring hands for help, and God's royal promise, "Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom," is richly fulfilled. Great is our joy; and if "it is more blessed to give than to receive," surely the donor of the library will exceed us in thanksgiving to Him who hath sent our brother forth into the Southern work at Boydton Institute.

March 30. — From Little Falls, N.H., $2.

April 5. — Utica, N.Y., $10.

April 9. — We have to record with thanksgiving God's tender notice of our prayer for Boydton's need. To-day came a gift of $50 "for Boydton Institute,"

from a donor to the work in West Chester, Pa., also $2 from a friend in this city.

April 10. — From Newark, N.J., $15; from Strafford, N.H., $5.

April 11. — From Gardner, Mass., $5.

April 17. — Keene, N.H., $1.

April 29. — $5 from Vineland, N.J.

May 31. — We have just sold a portion of land to the railroad for the sum of $12.50, which we place to the account of the Institute. We record with gratitude the prospect of a railway to our college grounds; it will much facilitate the work and the forwarding of our prospective industries. We have long desired to make bricks, for which the clayey soil is right at hand, and the coming of the railroad transportation will be made easy, and thus open up opportunities for sales.

June 10. — From Millbrook, N.Y., $5.

Our year's account closes with encouraging prospects for the new year. As we enter on a new turn of years, just closing the twenty-fifth of the whole work, we will look with confidence for renewed prosperity in the Southern work. $1,435.14, the whole amount given for this branch of the work for 1888 and 1889.

"O Lord, I beseech thee, send now prosperity" (Ps. 118 : 25).

FOREIGN MISSIONS.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." — Isa. 26: 1, 2.

October 1, 1888. — The first gift came from the Swedes of St. Paul, Minn., for the support of the "St. Paul Swedes' Evangelist." These good people in St. Paul elected last spring to support a native evangelist, sent money at that time, and now send another portion. As the Lord has been sending means of late, I am praying for more missionaries to open other stations in India. I insert a portion of a letter recently received from Mrs. Moore: —

PROBLEMS TO BE MET IN THE NEAR FUTURE OF THE WORK.

What is to be the future of those who turn to Christ from among the heathen? Let one example suffice. There is in Basim a man who is convicted of sin, and convinced of the fact that Christ is the only Saviour from sin. He is a middle-aged man, and has a wife and four or five children, all, of course, dependent upon him for support. His calling in the past has been that of a musician, and he makes his living by playing at heathen festivals in honor of the different gods of wood and stone; also, he is called by the Hindus and Mohammedans to play at their weddings, etc.; but as idolatry is mixed up with all these domestic matters, how can he go on in his old way? For generations back his family have all been musicians, and he feels unfit for any

other work, and yet his now enlightened conscience tells him that he cannot praise idols and devils and yet be a true disciple of the pure and holy Jesus. "What shall I do?" he asks us, and we tell him to seek the salvation of God for his own soul, and for the souls of his family, and that God will take care of all the rest.

I mention only this one case, but there are two or three others in the same straits here in Basim. We have been praying over the matter, and a plan has suggested itself to us, which is this: as the Lord permits, to take up a few acres of land and purchase farming implements, and let the land with the implements to these families, they to give us in return a certain amount of the produce until they are able to pay for land and farming utensils. Some may think one thing and some say another about this plan. If it is not of God, may it fall to the ground, is our prayer; but if it is of God, and can be used for the spread of the gospel and the elevation and salvation of souls, He will carry it through, and we will trust Him. These men, let it be remembered, are ignorant, as a class; some of them can read, but most of them cannot. Their present business is contrary to the pure principles of the gospel of Jesus, and they know it. Why should not the missionary aid such to procure honorable employment? Suppose a case of a brewer of strong drink in America, say in Boston, is converted to God. He feels that he cannot go on in his business, nor can he build up a new business with the unholy profits of the old. He gives up his business, pours his liquid fire of hell into the gutter, and is left penniless with a large family to support. I seem to see his Christian brethren rallying around him, some with gifts, others with loans of money, until they have succeeded in putting him once more upon his feet as an honest, pure business man. If so much is done for a fellow brother in your land of light and love, shall we not aid also those who are struggling for the same light and love in this dark land? I believe that God is pleased when we hold out a helping hand to those souls who are groping after God and the right. As far as possible we believe that these men should

be helped on to positions of self-support. Aye, more, to positions where, in the coming generations, they may support their own teachers and preachers.

What surer way to this end, to which all mission work should tend, than to make them independent tillers of the soil; at least those who are too old to learn trades?

The first year, of course, there would of necessity be a considerable outlay of money, purchasing land, and oxen to work it, farming implements, seed, etc.; but three or four years of prosperity would enable the person who occupied it to refund the money. Let the friends of the cause think and pray over this matter, and ask God whether or not they have any part in helping these who are obliged to *literally* forsake *all* for Christ.

October 12. — I received to-day, from New York, $60 for the support of a native evangelist in India. I am looking to God for more missionaries. Another gift for India, from several little children in Aylmar, Can., who held a sale of work they had prepared, and sent me the proceeds, $25. God bless them!

October 13. — From Albany, N.Y., $25.

October 16. — From Pickering, Mo., $25; Fall River, $10.

October 25. — I received to-day, from Philadelphia, $5 to be used to help those in India who have had to give up "all for Christ," as mentioned in Mrs. Moore's last letter and printed in *Times of Refreshing.*

October 29. — From Alpena, Mich., $5 from a little boy who wanted to "help some little heathen boy to Jesus;" and from Philadelphia, $5.

November 6. — From Lawrence, $5.

November 10. — From Manchester, N.H., $10.

November 12. — From a lady of this city, $20.

November 19. — From Melrose, $1.

November 24. — From a lady in Willimantic, Ct., who supports a child in India, $10 towards its support this year.

December 1. — From Skowhegan, Me., $1.

December 11. — From China, Me., $10.

December 13. — From a lady of this city, $15 towards the support of a colportor. This lady has given a like sum before. This is in memory of her father, and is called "The Nelson Colportor."

December 20. — From Norwood, O., $20 from a loving band of children, whose letter from their teacher I insert here before sending it to Mrs. Moore: —

EAST NORWOOD.

MRS. W. A. MOORE, Basim, India:

Dear Sister in Christ,— Although I am well acquainted with you, I will have to introduce myself. I have been acquainted with you and the work there through the letters written by yourself and husband to the *Times of Refreshing*.

I have an infant class in the Union Sunday school here of about thirty or thirty-five little girls. These last summer were organized into a little "Union Band." We called ourselves the "Mission Band of Willing Hearts." Each was provided with a little barrel, gilded, with a verse of Scripture pasted around it. When we began I was afraid it would be a failure, as far as the amount of money they would give, but felt assured that the Word of God would not return unto Him void, and that under the guidance of our heavenly Father some good seed might be dropped.

I had no experience in conducting such a society, and had to depend wholly on God for wisdom; and He who giveth to all men liberally and upbraideth not, answered prayer in this respect.

I wish you could have seen the row of happy faces as they sat listening to the story of the little girls who had been

taught to worship idols, but now were being taught about Jesus.

Although not much about the Orphanage has been said in the last letter in the *Times*, that branch of the work was the one I thought they would become most interested in, and would be most likely to comprehend. We had some very interesting meetings, in which they sung, recited verses on "giving," marched, etc., but we were obliged to discontinue them early in the winter, as the Town Hall was too cold to meet there. The barrels were called in some time ago, and we hoped the money would reach the Orphanage for a Christmas present. But they were not all brought in at once, which delayed the sending of it. When the money was counted we found the band had given about seven dollars and ninety-four cents.

The amount itself is not large, but the children gave it out of willing hearts to Jesus; and I pray that He may bless it to the need of the work there, as He blessed the five loaves and the two little fishes given to Him by childish hands in days of old.

The children are many of them quite small, and almost all of them are the children of unconverted parents. It is, I expect, their first experience in giving. I thought at first that I would just send the money by itself; then I thought, as I looked into their sweet, interesting faces, and knowing that you had a darling little girl of your own, that perhaps you would be interested in them. Every heart knoweth its own bitterness, and a stranger intermeddleth not with the joys thereof; yet I cannot forbear sending my sympathy for you in this great sorrow.

There is a bond between Christians that makes us feel each other's sorrows. We have been reading with much interest the account of the work in Basim, as is appears in the *Times*, and send our Christian sympathy, and unite our prayers with yours that the Lord will bless your labors there.

One more incident about the band, and I will close. One child had not attended the school since winter began; she

ORPHANAGE, BASIM, INDIA.

had been promoted to an older class, so I had lost sight of her. I sent her word to bring her barrel, and when she came she had an old shawl over her head, a calico dress on, and old shoes. I opened her barrel and found that it contained ten pennies. These she had earned by doing errands for the neighbors. I thought this surely was the "widow's mite." There are few very poor around here, and I am thankful that as soon as her need was known the people hastened to help the family, which was very needy. With Christian love and sympathy, I am

Your sister in Christ, F. M. L.

December 21. — From Plainville, Ct., from a Sunday school class, $4.50; Oswego Falls, $10.

January 1. — From Norwood, Mass., $10 for a school building in Basim, India. We insert the following letter, which mentions the fact that such a building is desirable: —

LETTER FROM MRS. MOORE.

Basim, West Berar, India, Oct. 1, 1888.

My Dear Friends:

I have so much to write that I scarcely know where to begin. We have just come in from a most interesting tour of the towns and villages between here and Pusad, which is thirty-nine miles from Basim, of which tour you will receive accounts. I want to put before our friends the matter of

VILLAGE SCHOOLS.

As you know already, we have stationed our faithful teacher and preacher Namaji at Paradi. Farther on I quote some extracts from his report. His wife Imani, one of our mission girls, is also working amongst the women, where she is received gladly. Let all who read these lines make these workers special subjects of prayer. They are ten miles away from any Christian help, in the midst of

dark heathenism and idolatry, and only God can give them the courage which they need to press on, faithful to Him under all circumstances. They have succeeded in gathering together twelve boys, who are taught daily. They have to work against the prejudices of the people in this place, who are very much afraid their sons will be made Christians. Namaji says,—

"*August* 23. — Preached in the schoolroom this evening. One man said, 'By some means or other we must secure the salvation of our souls;' to which I replied, that the one Saviour of the world alone had power to save the soul from sin and from hell, and that He alone had power to cast impenitent souls into everlasting punishment, to which all agreed. There were about twenty persons present, and all listened very attentively as I preached to them the gospel.

"*August* 25. — To-day a Brahmin came into the school to talk about religion. I read to him some truths from Peter, second chapter. After talking for some time, he asked for a hymn-book, which I gave him, and he left.

"*August* 28. — To-day preached from two o'clock until dark. There were several Mohammedans present, to whom I preached Jesus as the only Saviour of men, the only refuge for sinners; after which I preached to the Hindus (about twenty in all), held up Jesus as the *Sadguru*, and told them the story of the Prodigal Son. All listened most attentively."

Thus day after day is Christ preached in Paradi. God bless Namaji, and make him indeed a workman which needeth not to be ashamed! Pray for him.

Imani, his wife, also sends in her report of conversations with the women, etc. She sings hymns, and, after explaining them, reads portions of Scripture to them from the Gospels. The women seem eager to have her come to them. Paradi is a village of upwards of five hundred inhabitants; it is also a market town, a weekly market being held here, to which people from all the surrounding villages resort for trade. It is an important centre, and we intend to make it the headquarters of our colportor evangelist, for whose

support our beloved friend and sister W. has so kindly sent funds. God bless her! I wish she could see and hear Arajunaboa preach Christ to his people; she would wish she had the means to send out many more just like him.

As the work grows, its needs also grow. We are now in need of funds for

SCHOOL BUILDINGS.

Two large villages are now asking for schools. We have not the means to grant their request. I think that they would contribute towards the building; how much, it is impossible to say until we have put the matter before them. Fifty dollars would put up a good substantial room for a school and a house for the master.

The children at the convention at Intervale sent us $1.38 to be spent in purchasing Gospels for free distribution amongst the people. These Gospels tell. About one year ago, while preaching in a large town ten miles from Basim, I gave a listener a Gospel of Matthew. On our recent tour, this same man sat on a wall over against the place where we were preaching. He was heard to remark, "There is something in the Christian Scriptures different from all others. When we read the stories of our gods, we can fully understand them; but not so this Christian book. There is something in it which is beyond the power of our understanding. I have read this book, but I fail to comprehend its full meaning." "None can understand the things of God but the Spirit of God." May the Spirit reveal to this man the way of salvation in Christ!

Thus you see that even a little book given with a prayer to God for His blessing on it, is made a means of attracting men towards Christ. This man is not saved, it is true; but the light has entered his mind, and he can never be again what he once was. He is nearer the kingdom of God than he was before he read that Gospel. We hope, through the agency of our colportor evangelist, to scatter Gospel books broadcast throughout this district. Pray for him and for God's blessing upon these printed pages.

The last mail brought a letter from a lady who has organized a "ten" of the King's Daughters, who wish to support a Bible-reader or a colportor. God bless her! May God move the hearts of other "tens" of these King's Daughters to aid in bringing the knowledge of Jesus' love to the millions of hungry souls in India and other heathen countries. The prophecy is being fulfilled in these days, found in the 68th Psalm. "The Lord giveth the word. The *women* that publish the tidings are a great host."

Yours in His name, LAURA W. MOORE.

P.S. — We hope to attend the annual meeting of the American Board's Marathi Mission, at Ahemednaga, about the 24th of this month. We want to see and learn something of the workings of this eminently successful mission.

L. W. M.

We have just received from a brother in the Lord, who sent $36 to India last year, to support a missionary for six months, $36 more for the next six months; he mentions Imani and her husband. He also sends $50, the amount named in Mrs. Moore's letter, for a "new school building and a house for the master, and $5 for the "free distribution of the Gospels."

January 14, 1889. — God bless the donor of the following: —

DANVERS, Jan. 5, 1889.

DR. CULLIS:

Dear Sir,—Enclosed you will find $65, to be used for the support of a native preacher in India, from a friend to the cause. Yours truly, H. L.

February 20. — From Millbrook, N.Y., $5. God bless the Swedes of America, who now send $59.50 for the erection of a schoolhouse. What a blessed

response to Mrs. Moore's statement, "Two large villages are now asking for schools"! And here are funds for a second school building ($50), to be called, by request, the "Swedes' Schoolhouse." The remaining $9.50 are for the special use of Imani and her husband (Imani is one of our orphan children, who was lately married to a native evangelist) in their evangelical work.

From St. Johnsville, N.Y., $10, with the following letter: —

St. Johnsville, Jan. 3, 1889.

Dear Doctor:

Enclosed find $10 for the support of my girl in India. Her name is Lizzie Broma. It must be she is now large enough to do something. I was hoping she might be a Bible reader. If she is working, I wish the $20 I send annually to be used for the support of another child. If he be a boy, I would like to call him Andrew. God bless and prosper you in your work. Yours in Christ, A. W.

From Ravenna, O., $10.

January 22. — From box in the Repository, $20.

January 23. — Lowell, Mass., $10.25.

January 25. — From Hallowell, Me., $20.

February 4. — From Willimantic, Ct., $10 towards the support of a child.

February 13. — From Morristown, N.J., $10.

February 20. — From Minneapolis, Minn., the following: "Please find enclosed $15 for Basim Mission, $5 of the amount to be used to buy clothing for the poor children who are kept from school for lack of clothing. This is in memory of my dear little sixteen-months-old son, Almar Paul, who, Jan. 12, departed from us to be with Jesus."

From J. W. C., Millbrook, N.Y., $5; Connersville, Miss., $2.

February 28. — From China, Me., $5.

March 18. — The interest in India, through our dear friend Mrs. P. of Chicago, by the Swedes, never wanes. To-day comes $5, with an interesting account of its origin: —

EVANSTON, ILL., March 16, 1889.

DEAR FRIEND:

Thanks for your kind letter. I send a mite of $5 for Basim. It is a gift that has its history of interest, and can be of great teaching to those with larger means. The gift is from a Swede, who some years ago left the East and moved out with his family to Nebraska, where he bought a farm. To be able to procure necessary machines and cattle and horses, he thought he would at first open a hotel in a neighboring town, whereby he perhaps could make a little money to buy all that was necessary to have with the farm. But he was very unfortunate, and lost all he had; had to sell his farm and pay his debts, and return to Chicago to try to get some work again. He could hardly get enough to support himself and family. Then he thought about the East again, and prayed to God very earnestly about it; he also gave the Lord a promise that if He only would help him to get steady work he would give to His work of Faith a thank-offering. The Lord helped him to go back to the East, where he now has good, steady work, and according to his promise he sent me $5 to the Lord's work in Basim.

March 19. — From Abbotsford, Wis., $10, with an encouraging word: "Apply to your work in India; I want to sow a little seed there once a year if I can." From Cleveland, O., $5; Thompson, Ct., $5.

April 30. — From "boy" in Tract Repository, fifty cents.

May 6. — From Willimantic, $10 towards a year's

support of one of the orphans; from Manchester, N.H., $16.

May 13. — From Port Orange, Fla., $2.

May 31. — Encouraging still are the gifts for Basim, indicating with what interest the letters are perused in the *Times of Refreshing*. Mrs. G. from Aylmer, Quebec, sends $15 towards completing a school building, to be called "The Aylmer Mission." Another friend in St. Paul, Minn., sends $20 to finish yearly subscription for a native colportor, to be called the "Norwegian Evangelist."

We add the letter, another tribute from our Scandinavian friends: —

ST. PAUL, MINN., May 27, 1889.

DR. CULLIS:

Dear Sir, — Enclosed please find check for $25. The $20 will, with the $20 before sent, make up the $60, a year's pay for colportor at Berar, India. Hope Mrs. Moore will soon, if not already, find the suitable man. You may call him the "Norwegian Evangelist." Our dear little boy last night made up his mind to send his little money which he had in his bank, twenty-six cents, to spread the gospel among the heathen. My wife and I made up the balance, so please use the $5, as the Lord leads you, to spread the gospel among the heathen. Yours, etc., O. C. S.

July 27. — From Crescent, N.Y., $111 towards the support of a native boy named, by the donor, Philip Potts.

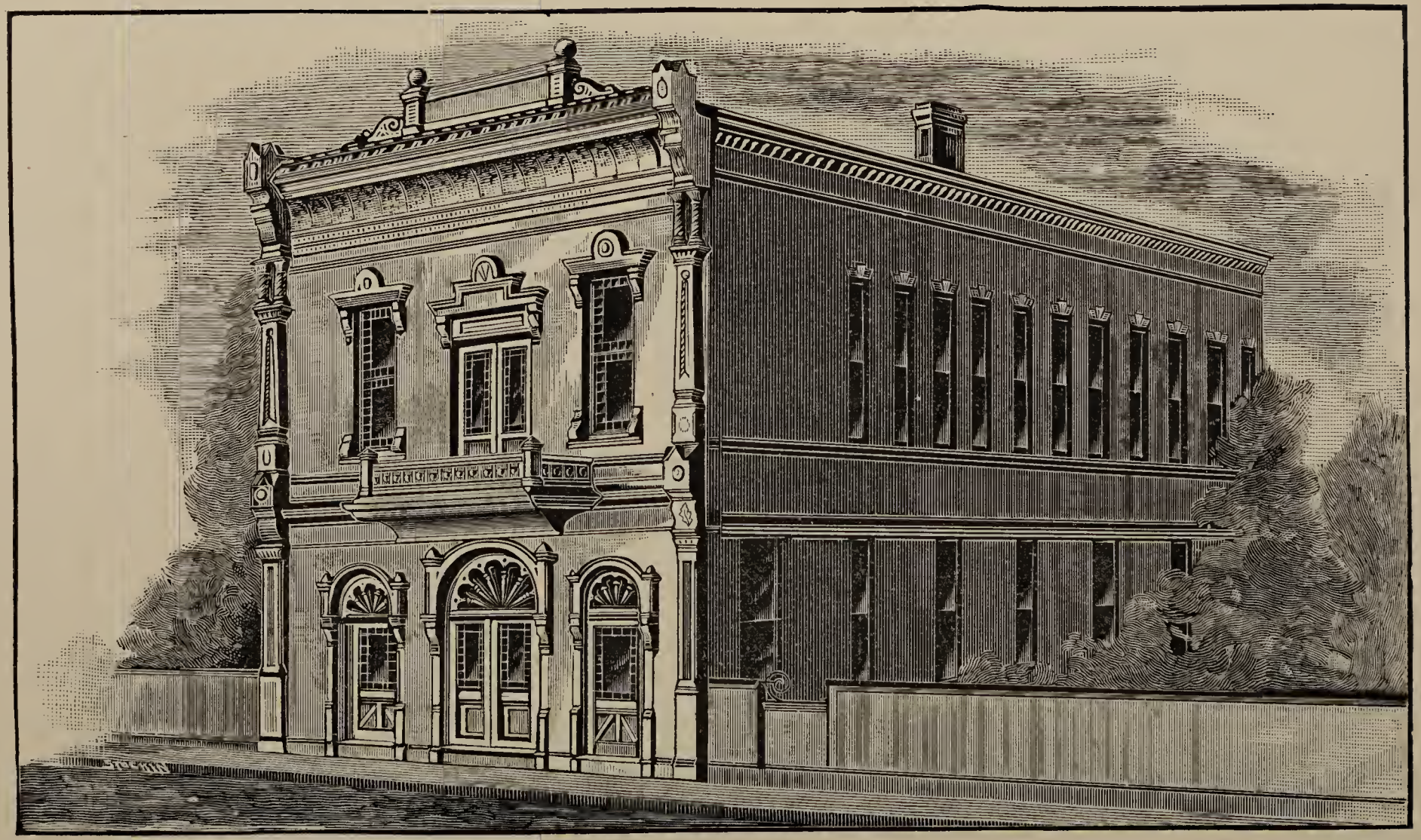
August. — Besides other gifts for India, two friends have given $8 towards the purchase of clothing for the needy.

We are more than grateful for the appreciation of the work done by Mr. and Mrs. Moore in Basim and

surrounding districts, and by their native helpers, as is indicated by the gifts of the past year.

We would insert just here, in connection with foreign mission work, that we have received from California $15 towards a mission in China. God bless and prosper this beginning!

"We give thanks to God, always for you all, making mention of you in our prayers" (1 Thess. 1: 2).



SANTA BARBARA MISSION.

SANTA BARBARA (CAL.) MISSION.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." —JOHN 15: 7.

ON May 6, 1884, Mrs. G. C. Scudder, Rev. F. Chafe and wife, were set apart in Beacon Hill Church for the work of the gospel, and to go from us to open a branch of the work in Santa Barbara, Cal. Since this settlement, the Lord has owned the labors of these dear workers. Mrs. Scudder has charge of the mission, and God adds His blessing to her zeal and faithfulness. Brother Chafe is engaged much of the time in gospel temperance work.

The following summary of the work in Santa Barbara, for 1888–89, is from the pen of Rev. Mrs. Scudder:—

I hardly know how to gather up a report of the past two years' work and condense it so as to give a clear understanding of what has been and is being done.

If I cannot report fully to the human, I know a perfect record is kept by Him for whom we labor and whom we delight to serve, and in whose strength we have been enabled to surmount the difficulties and carry on the work amidst the most trying circumstances.

The year 1888 was one of most peculiar testing,

financially and otherwise; but before the year closed it proved to be one of special blessing and establishing for future good, such as we had not known before. We were enabled to pay for our own home through special divine interposition, when everything looked like utter failure. We know it was the Lord who delivered, for it was not human planning which gave to His tried and weary workers a place which they might call *home*. None know how sweet that is, so well as those who leave their home and friends and go far away amongst strangers, to begin a new and unappreciated work for the dear Master and poor lost souls. Therefore we unite in thanksgiving and praise to our Father for His goodness to us as His children. (I will state right here that not one dollar of money contributed for mission work was used in payment for our own residence. The means through which our home was secured was entirely separate from mission work.) This liberated us from house-rent, and thus lessened the burdens which rested upon us; yet we were still compelled to use the strictest economy, and deny ourselves many things which, under other circumstances, would seem necessary to our comfort.

But we learned to do and to suffer for Jesus' sake. How we lived from day to day, and paid all the running expenses of the mission from the little we received, is more than I can explain; but the blessing of Him who blessed the five loaves and two fishes was upon all we had, and at the close of the year all the running expenses of the work were paid. But there is ever a song of praise in our heart for deeper

and richer blessings than those which belong to the temporal.

The blessed presence of the Holy Spirit in all our gatherings, giving power to the Word, leading sinners to repentance and faith in the Lord Jesus Christ, the joy of seeing even one soul coming to Jesus, more than compensates for all the trials. "We have seen many come, therefore we will rejoice" (Hab. 2: 17–19).

We also give glory to God for healing dear Brother Chafe from a terrible cancer. He went down to the verge of death, but God heard our cry and spared his life to work still longer here in the service of the Master. Therefore, at the close of the year, we were enabled to write over all the trials and privations, "Victory in the name of the Lord."

What shall we say of the present year? We entered upon it with longing desire for a better place to hold our services. As for the appearance of our hall it was all right, but the ventilation was so poor that our health was in danger. The building was so damp that we could not sit in it without a current of air, and the only means of ventilation was by opening the front and back doors, thus causing everyone in the room to sit in a draught, a thing very few will dare to do in Santa Barbara, and we knew many were kept from our meetings on that account.

You can only imagine the condition of the place when I tell you that when the place was closed for a whole day, we had to hold our breath as we rushed to open the doors lest we should inhale such poisonous air. We had endured that state of things four long

years, yet no help came. But we who had to suffer could not give up our plea, and we asked the Lord to show us what to do. We knew the work was His. He called us to that work and to Santa Barbara, for I never once doubted God's call, and we believed it was His will for us to have at least pure air to worship Him in. We had a lot of land partly paid for, but not a dollar to do anything. Twenty dollars a month for rent was all we could assume, but we asked the Lord to show us what to do, and we would do it. Just at that time we received a letter from a gentleman in Seattle, with a check for $100 toward a mission building, and a promise to pay for all the nails used in building; also a letter from a young lady in Wisconsin, with two dollars, for the same purpose. It was a small beginning, but we accepted these as the voice of God, saying, "go forward." We called a meeting of the society, and they unanimously agreed that we had better take the necessary steps toward building a mission. The first was to clear the debt off the lot. We owned another lot, but we could not find a purchaser; besides it was not sufficient in value to pay the twelve hundred and fifty dollars which we owed on the building lot. But God heard our prayer, and a good brother offered to take the land and clear all the debt and give us a clear deed, thus removing the first difficulty. The next was, what shall we build? and we were shown the necessity of having a home in connection with our work, where young men could have home comforts and influences to help them in their spiritual life. So our building was planned. A large audience-room and tract-room on the first floor, also a spacious

dining-room and kitchen in the rear. On the second floor, a large reading-room, twenty-one lodging-rooms, and a bath-room. The building to be of veneered brick. One of our best architects offered to draw up the plan and oversee the building for fifty dollars, and we gladly accepted.

It meant money and labor to prepare the lot for building, as it was four feet higher than the street; so all that depth of earth, besides what was necessary to lower for the foundation, had to be removed.

But the men had a mind to work, and so lessened, in a great measure the expense. Bro. Chafe worked every day digging and loading teams. We tried to remonstrate, but he was too much interested to stand by and see others work. He said he could preach and work too; and surely God has blessed him in it, for the power of the Spirit has been present in a most blessed sense from the beginning. The work was commenced the first of June, and now the building is erected, but not finished in the inside. Money has been hired to carry on the building so far. It seems strange that no money has come in, and during my absence of nearly four months they have passed through most trying circumstances. Oh, if some of God's children who have abundance could only know what a blessing even a little token of remembrance brings to those who, like us, are dependent upon those who obey the voice of God for our support, there would not be such withholding! but they do not think.

We think and work and pray and wait. We know God will deliver, yea, would deliver speedily did not man stand in the way. We know our prayer is heard,

and we are believing for eight thousand dollars to pay for that building for the glory of God. O friends, think of the young men who have been reached and saved, and how many more we can help through such an agency!

We do not confine our work to young men alone; our work is general. But the young men who wander away from home, and roam around in the far West, exposed to all manner of vice and temptation, have our especial sympathy and our earnest efforts for their salvation.

We ask all the dear children of God to unite with us in prayer for the needed means to pay for our building and all other things necessary to increase our usefulness, — books, papers, etc., for the reading-room; a library for our Sabbath school; and another need that is laid upon my heart, that is, that Bro. and Sister Chafe may have means to go somewhere and rest a while. Five years of constant, unabated labor is telling upon them; and now that they have been called to part with their darling little boy, the pressure must be great, although they are perfectly reconciled, and rejoicing in the Lord.

I start to-morrow for Santa Barbara, after an absence of four months. I came east to care for my aged father.

I take him with me to spend the remainder of his days in our balmy climate, and I hope to be able in some measure to lift the added responsibility which Bro. and Sister Chafe have assumed in my absence. Surely God has wonderfully blessed their labors; and although we cannot understand why the darling has

been taken from our home, we must and will trust the love and wisdom of our heavenly Father. Pray for us.

Yours, in His name, E. J. S.

CHINESE MISSION.

(BAKERSFIELD, CAL.)

A NEW department of this work is just inaugurated through the generosity of a lady in Illinois. Having been healed of a distressing malady in answer to the prayer of faith, and desiring to make a thank-offering to the Lord, she has decided to take up the mission in Bakersfield, Cal., under the charge of Mrs. Goodwin, to be called "The Thomas Stafford Mission." In this connection she writes: "The thought comes that the idea of starting the mission may be a selfish one, just to name it; but my idea was, that if, I start it myself, after I am dead my children will think more of keeping the mission up, because I started and named it; and yet if I thought it was more God's will for me to give the money to missions already existing, I should willingly relinquish the idea of establishing one myself." After some further correspondence, our friend writes: "I believe the mission in California is of the Lord, and I send you two hundred dollars for it, and will send more soon. I shall give as much each year as I can, as the Lord prospers me."

The mission at Bakersfield was started some two years ago by Mrs. Goodwin, single-handed and alone,

with small funds, but in faith that such a needy field would come up in remembrance before God. The Chinamen were greatly elated, and did everything their scanty means would allow. They hired a building, helped to furnish it, and encouraged Mrs. Goodwin with gifts of fruit, provisions, etc. Not alone were the Chinese helped, but the professing Christians were aroused from their lethargy, and welcomed Mrs. Goodwin's services among them. The burden was too much for Mrs. Goodwin; she was obliged to return east. While seeking recuperation, but always engaged in labors of some kind, for a time supplying the place of matron in the Consumptives' Home, Mrs. Goodwin lost none of her interest for Bakersfield. She returned to California in May last, to relieve Mrs. Wilson at Monterey, who, advanced in years and feeble, wished to return to Boston. Finally, relieved from that duty, her heart turned again to Bakersfield, from whence the cry had come repeatedly, "Come over and help us."

At San Francisco she was again arrested by illness. Writing to us, she says, "I expect soon to be strong again, and I can but feel my work is at Bakersfield." How signally the Lord was in this desire, and working for its fulfilment in His own blessed way, has already been told. Will our readers unite in thanksgiving and faith that "He which hath begun a good work . . . will perform it until the day of Jesus Christ"?

Another letter received lately from the donor to the mission encloses $5, saying, "I set apart $2 every month for my eyes, since December, 1887. If

necessary, the money for my eyes may go for the mission; if not, use as you see fit."

I believe our sister's idea in devoting this sum is, that it is an equivalent of what the physician's fee would be; and as the Lord has cured her eyes, she likes to give this *stated* sum in addition to her larger gifts. This is not without its lesson to those who would be parsimonious with God, who, after paying physicians' fees for years, take the gift of the Lord, remembering not the "thank offering" due to the Giver of life and health and every blessing.

January 16. — Another gift to-day for Bakersfield, Grove Hall Church, and Sabbath school of $13.

January 19. — $50 from the friend who has such an interest in the mission for Bakersfield.

February 14. — Still another gift from Mrs. S. of Decatur, Ill., of $250. This makes $500 in all from our good friend. This will greatly encourage Mrs. Goodwin, who, while waiting for a proper piece of land to buy and erect a mission, has rented a house and partly furnished it. She has found several friends among the Chinese, who are helping in various ways, delighted at her advent among them again.

March 30. — $25 more to-day from Mrs. S. of Decatur, Ill.

Mrs. Goodwin has been negotiating for land, and to-day I send check for $400. Now we wait, prayerfully trusting for a quick response to our need for a mission building.

May 24. — From Mrs. S., Decatur, Ill., $30. From McKeesport, Pa., $50, part of which is given to

Bakersfield and part to Loveridge, Va. From North Melrose, $5.

September 25. — The parties from whom Mrs. Goodwin bought the land have given $100. God bless them!

The work has gone on quite rapidly in Bakersfield during the summer. The building is yet to be plastered and chimneys to be added, but Mrs. Goodwin, with her little son, has taken up her abode in the house, and has also let two rooms; she hopes, ere the winter sets in, to at least have the house fully protected. We are very glad to send our thanks to the Chinese — for whom the work is undertaken — for their co-operation and help as their circumstances would allow. And now we are asking our heavenly Father to send a faithful co-worker to Mrs. Goodwin.

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8).

Whole amount given for Bakersfield Mission, $1,274.85.

LOVERIDGE (W. VA.) MISSION.

"Comfort ye, comfort ye my people, saith your God." — Isa. 4: 10.

These seem most fitting words for our brother off in West Virginia, doing what his hand findeth to do, with not much outside encouragement. We have lately received one hundred dollars for our brother. We hope this will make a beginning for the schoolhouse he wishes to build, and in which to hold Sabbath services. We hope it will also encourage some one to go to his help on the farm; two hundred and fifty acres to care for must afford opportunity for blessing in its cultivation, for the people are needy in all ways. Bro. Clark labors hard on the farm, often has needy ones as members of his family, and goes out on Sabbath and week evenings bearing the gospel. There, as well as at Boydton, cast-off clothing sent in barrels by freight would find great use in supplying the absolutely needy. Even in India we believe there is scarcely more a feeling of isolation, in separation from the fellowship of kindred hearts, than in these miles of country where all is stagnant, poor (in every sense of the word), and dull, and where *one* family holds the fort alone. Let us not forget the distant ones. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7 : 9, 10).

EVANGELISTS' ASSOCIATION.

"Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth." —1 CHRON. 16 : 31.

NOT until we recognize that "the Lord reigneth" over all the earth, can we go out girded with strength, and cry unto the "heavens" and unto the "earth to rejoice." It is the habit of all the workers in the work of faith "to rejoice," and to remember that "the Lord reigneth," that "salvation belongeth to the Lord" (Ps. 3: 8). Our evangelists go forth in this spirit. Many from the Faith Training College and other parts of the work are really doing work as evangelists, although not able yet to give their whole time.

Bro. Sanford and wife are permitted to give themselves entirely to this work, and are still devoting themselves to labors, mostly in England. They hold "missions," which in England means the gathering in of the masses; also conventions for the instruction of believers. These have all been eminently successful, as all know who have been readers of the *Times of Refreshing*. For the past two summers' conventions at Intervale, our brother and his wife have given us the great joy of their presence and help. These few weeks of the summer at home in native land

have invigorated greatly for the winter's work, for all who are engaged in such work know the wear and tear of continued travel and change, and how many comforts one forgoes, that we who remain in comfortable homes can scarcely understand. God give a rich harvest this winter, and bring them back "their sheaves with them."

Brother F. W. Plummer has been incessant in labor for the past two years, and in much self-sacrifice, also, leaving his wife and little ones for weeks at a time. We are glad to congratulate him that for a time, at least, he labors with his family about him, he having been called to supply a pastorate on the Cape, at North Harwich. Earnest and warm-hearted to the core, Bro. Plummer rallies friends and helpers about him, and we predict rich results for this year 1889. We are looking to welcome a larger corps of evangelists, who "know their calling." For this we wait on God. "Behold, God is mighty, and despiseth not any. He withdraweth not his eyes from the righteous" (Job 36: 5, 7).

INTERVALE PARK CONVENTION.

"And I will dwell among the children of Israel, and will not forsake my people Israel." — 1 Kings 6 : 13.

His children! His people! In the ages past and in the present the same. "I am the Lord, I change not;" ever seeking "to dwell," "to abide," with His people. How fully was this ever brooding love realized at Intervale during this summer's convention, and that of last summer. As we are uniting two reports in this book, we can well unite the two accounts of the meetings of 1888 and 1889, for the character of this "feast of Tabernacle" remains the same from year to year, only that, it seems to those who frequent the spot, we drink deeper and deeper from our spiritual Rock. "And did all drink the same spiritual drink!" Blessed! blessed! Words cannot exaggerate, no, they cannot express, the things revealed by His Spirit. And we would ask all those who read these few lines to not pass us by the next 1st of August. And if one and another could hear a "Thus saith the Lord," "Go up and *build*," it would be all the better; for each family who has a cottage here secures health, rest, and blessedness, and advertises better than we can the attractiveness of this mountain home. The dining hall is capacious, of which

cottagers can avail themselves, the chapel and tabernacle near by. While the convention lasts but a week, we try to have Sabbath services throughout the summer, and oftener when possible. There are many beautiful lots on the avenues and streets that have been opened, and more to be laid out. Those who participate in the convention come from every quarter of our country and Canada.

The idea of a summer home in this beautiful locality among the White Mountains, on the side of Mt. Bartlett, is welcomed by many as being just the thing needed to counteract the baleful influences surrounding so many summer resorts. Here is quiet, here is rest, a pure haunt of nature, — woods, rocks, springs, mountain views, — an opportunity for an inexpensive home, religious privileges, and contact with the best minds.

We are now printing, in separate book form, a detailed account of the convention of 1889, which will be found at the Willard Tract Repository, Beacon Hill Place.

We mean to "serve the Lord with gladness" all the year through, and we are like happy children let out to play, in this "garden of the Lord" in the hills of New Hampshire. "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways" (Isa. 64 : 5).

A PHILADELPHIA HOME.

"For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." — ISA. 64: 4.

OUR friends will remember that some few years since, a home for the healing of the sick was much desired by friends in Philadelphia, and a valuable silver service was given us as the first token. This gift realized something over $300 in money, and other smaller sums were added. In the mean time a house was opened for this purpose by another. As that is now closed, we are still looking to God for His approval. "In the fear of the Lord is strong confidence: and his children shall have a place of refuge" (Prov. 14: 26).

FAITH TRAINING COLLEGE.

"And it shall come to pass . . . that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."—JOEL 2: 28, 29.

FAITH TRAINING COLLEGE opened its doors last evening for the fourteenth annual session. A goodly number were present. I have mentioned in previous reports our great need of a mission house, where students may be cared for while being fitted for foreign fields. I bring it again, on the opening of the new year, to Him, that He may do His will in the matter. The following report is given by Rev. J. M. Hervey on the work of the college during the past year: —

REPORT OF FAITH TRAINING COLLEGE, BEACON HILL CHURCH,

FOR THE TERM, OCTOBER, 1888, TO APRIL, 1889.

The college year opened on Monday evening, Oct. 1, 1888, at 7.30 P.M. Bros. Mallory and Hervey of the Faculty were present, and about twenty-five others.

The president and founder of the school, Dr. Charles Cullis, was disappointed in getting out to be with us at this opening of the fourteenth year of this institution.

To-night we are closing the fourteenth term of the school. These six months seem like a few days. They have been happy days together, and I trust profitable to all.

Monday nights have been taken up by lectures on "Christian Life," by Rev. J. M. Hervey. Wednesday nights, by lectures on the "Life of Christ," by Rev. E. D. Mallory. Occasionally these regular lectures have been broken in upon by other lectures which it was very desirable to have, and could be gotten only by the postponement of the regular lectures.

Tuesday nights have been occupied by other brethren, who have so cheerfully given us able and instructive lectures on subjects pertaining to the Word of God, and the work and life with and for Jesus.

Dr. C. C. Kimball of the New England Conservatory of Music lectured to us on "Archæology." It was blessed of God in deepening the faith of the students in the trustworthiness of the Holy Book.

Notwithstanding a rainy night, Dr. William McDonald's lecture on "The Bible in the Light of the Orient" was well attended, and was much appreciated, as was his lecture on "John Wesley" one week later.

Bro. J. F. Clymer of the Winthrop Street Methodist Episcopal Church won all hearts by his lecture on "The Mind: Its Capabilities and Faculties," and later on by a lecture on "Unconscious Influence."

Dr. H. L. Hastings gave us one of his instructive and characteristic lectures on "How to Answer the Infidel."

Rev. A. E. Dunning's lecture on "Christ as a Teacher" was excellent indeed.

This was followed by a discriminating lecture on "Some Classes of Old Testament Words," by Rev. Charles Morgan, which was very much appreciated. Here we got to see the Word under the microscope, as it were.

Rev. A. McLean of the *Christian Witness* followed, with a lecture of a very practical kind on "Some Unsolved Problems in the Church."

Following him, Bro. W. H. West, whom we all love, gave us a very helpful lecture on "Walking with God, from a Business Man's Standpoint." I think those who heard it will never forget it.

Mr. J. B. Daley, the converted ex-priest, lately come out from the Catholic Church, followed, with a lecture on "Roman Catholicism," giving us his experience while a priest of Rome.

After the holiday vacation began a series of memory lessons by Rev. J. M. Hervey, using Professor White's system of memory training. This occupied several weeks, beginning Jan. 8 and closing Feb. 26.

We were favored with the rare chance of four lectures on "Palestine," with over two hundred stereopticon views, by Professor Mitchell of the Boston University, which were held in the Temple Street Methodist Episcopal Church. To these lectures the school was furnished tickets by the kindness of Professor Mitchell and the pastor of the Temple Street Methodist Episcopal Church. We will not soon forget these helpful excursions through Palestine with one so well calculated to give needed instruction at each point.

Our college was favored, at this period, with some lectures on India by two missionaries of this work from that far off and interesting field, Misses Beardsley and French. The lectures were evidently the fruit of much research, and gave a vivid picture of the country, and the real work to be done in that needy and promising land.

The college was privileged to enjoy another lecture by Dr. H. L. Hastings, on "Archæology," with illustrations by the steriopticon, delivered in the North End Mission.

Then Dr. L. B. Bates gave us a delightful lecture on his trip to Palestine, which was an excellent complement to Professor Mitchell's lectures on "Palestine;" giving us, for the most part, a view of the journey from this to Palestine, which would have made a very good preface to Professor Mitchell's lectures. We would have been sorry to have missed this lecture out of our course.

Two sisters from England, Misses Barber and Scoons, gave us a very interesting account of work in Ireland, in which they had been permitted to engage, together with a precious message from the Word on the "Life with Jesus."

We have had other lectures on Luther, John Knox, and Pastor Blumhardt.

On Thursday, Nov. 1, 1888, we began a New Testament Greek class at Grove Hall, which grew beyond our expectation, and has kept up in interest right along. By the first week in January we began reading the International Sunday School Lessons in the Greek Testament, and expect to keep up this class right on through the year.

Jan. 8, 1889, a second Greek class was formed on Tuesday evenings, from 7 to 7.30 P.M., which will now be merged into the Grove Hall class, since our college session has come to a close.

Some of the lecturers who had promised us, and whom we could not get just at the time we needed them, are to come,—well, next year probably, if God wills. We are sorry we did not get to hear them this term. Among these are Drs. A. J. Gordon and L. T. Townsend and a few others.

We have not been able to carry out all that was in our hearts with reference to the school. There was a normal class course, upon which we started, but it was crowded out for lack of time. So were some other plans.

We have had very few disappointments by lecturers failing us, but we have not had any failures. The gap has always been filled, and the students have never failed once to give an audience to a lecturer.

The attendance of the students has been very good in the main. Our roll numbers between fifty and sixty. The report of Nov. 14 showed that up to that time there were thirteen who had not missed a night, six who had only missed one night, three who had only missed two nights. The report of Jan. 7 shows that up to that time, from date of former report, there were nine who had not missed a night, seven who only missed one night, and six who had only missed two nights. Thank God for such interest manifested! It is stimulating to work for young men and women who show such interest.

There are other ways the school has shown its interest and appreciation. The college is richer by a new blackboard, the gift of the school; and some of the teachers have an enlarged library, by means of gifts in a holiday surprise. We owe a flourishing young people's meeting for the last three months, in good part, to the work of members of this school. Thank the Lord for it!

We have reason to rejoice that the Spirit of God has been with us during the year. He has enlightened our minds, brought some of us into a deeper experience of the things of God, and we believe has guided us generally. We have had our souls fed, as well as our minds. And where God shall have use for us in helping to magnify Jesus and save souls, I trust we are better fitted to do intelligent work for Him, and so we will more quickly respond to His call, "Here am I, send me."

Who can tell what work for God this college shall represent in the future? Its students are already heralding the good news from the Atlantic to the Pacific, north and south. India is touched by this college in the Orient, as well as the nearer Islands of the Sea. Yes, the institution has a record in the records of our God greater than men will ever probably give it. May the Lord's blessing continue with it.

Now, in closing, I know I voice the sentiments of our president, the founder of this school, when I say that it is in his heart to make it more for God in the future than ever it has been. A school where more shall be reckoned on a true knowledge of the Word;

a deep experience of soul in the things of God; a heart purified from sin, and wholly set apart to Jesus; a being filled with the Holy Ghost; more shall be reckoned on these than the simple head knowledge and scientific and theological shibboleths of any more elaborately furnished, richly endowed, but more secular institution filled with German rationalism and semi-rationalistic undermining of the soul faith of its students.

If any of you should suddenly grow rich, and retain your spirituality in its fulness, no doubt God will put it into your hearts to hand over to the doctor enough to get the necessary apparatus to equip this school as thoroughly as it ought to be with maps, library, blackboards, class-rooms, and a comfortable dormitory for the accommodation of students who may flock in from all quarters, and money enough to secure the best help needed in the way of lecturers, special courses, etc., that go to make up a first class institution for the work intended here. God bless you all.

WILLARD TRACT REPOSITORY.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." — JER. 33 : 3.

"A LITTLE one shall become a thousand" (Isa. 60 : 22).

A friend asks, "Why is not more said of the work of the Tract Repository?" We are glad to be recalled by this pertinent question, for it is certainly an oversight that we have omitted an account of this most interesting department.

Willard Tract Repository was started twenty-two years ago, in a house purchased for the purpose, in Willard Street, Boston, in close proximity to the Consumptives' Home, which also began its existence there. The story has been told before, and perhaps would bear repeating. This little beginning became the nucleus of the present extended work. I was attracted by a little tract entitled "A Saviour for you." Its circulation had been very large in England, and seemed so to embody the simplicity of the gospel, that I kept it constantly about me. Soon several instances came to my knowledge of real awakening by its perusal. Hitherto I had ordered from England, but now thought it would be cheaper if I could get an edition printed in America. The Tract Society concluded its number

of tracts of that character were numerous, and did not care to publish. I then set about doing it for myself, and thus commenced the Willard Street Tract Repository. After removing from the locality of Willard Street, and the name having become so well known, the "street" was dropped, and until the present time the work in this department has borne the name of "Willard Tract Repository."

Its publications are no longer confined to the small tract and leaflet, but larger books have been added, principally those that lead to deepest consecration of heart and purpose, and awaken to a knowledge of the abundant provisions of grace, which are hidden in the gospel, but that wait upon the hungry, seeking soul. The "Willard Tract Repository Almanac" has been issued for many years. This finds wide acceptance, containing texts for every day, with pages of short pithy talks.

We issued at one time three monthly papers. Three years since we found it advisable to concentrate the three in one under the title of "*Times of Refreshing.*" It is not our own tribute when we pronounce this paper "the best one and the one containing the most helpful religious teachings of any paper published in this country." There are pages for the thinker, for the seeker of the "life hid with Christ in God," for the younger and inexperienced, — sermon, incident, and life portrayals, — all aiming to win the children of earth for Him who was sent of God to seek and to save.

This work has had no capital but such as faith brings. As its sales have increased, the income has

been used to increase the publications and widen the field of circulation. *Times of Refreshing* has been sent free to all ministers and missionaries, from the very time of its inception; and as one can readily see, for some years its free list was larger than the paying one.

We are grateful to God for the leaves of healing this sheet has sent forth; from their mission over land and over sea has been wafted to our hearts a perfume of gratitude, thanksgiving, and praise. This is all we ask, and only desire the means for increasing and spreading the truth, as we may garner it from God's Word, from the lips and lives of His servants. We receive from time to time gifts for this part of the work, not large, but very pleasant as indications of loving interest.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory. . . . Both riches and honor come of thee, and thou reignest over all. . . . As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people . . . offer willingly unto thee."

DEACONESSES.

"And they came . . . women, as many as were willing hearted. . . . And all the women that were wise hearted did spin with their hands." —Ex. 35: 22, 25.

WILLING hearted! Wise hearted!

We find sometimes those who are "willing hearted," but perhaps not as often those who are "wise hearted." It is the wise who take hold with hand, as well as heart, in "whatsoever the hand findeth to do;" and where could there be such a hive for busy workers as at Grove Hall and the institutions connected with it, needing willing heart and wise heart? We think the Bible puts it well "wise hearted," for many seem to think the head contains all the wisdom; we have found, by experience, that when it stops there, the machinery lacks for those who would set it in motion. We cannot help coming out with the thought that is in our minds in this connection. Blessed as is the truth of the leading of the Spirit, this, like every grand truth, has its perversions.

What is it to be willing hearted, if not wise hearted? It is to be led by every fancy that stirs the mind, and then the thought is taken off from nearest present duty to the place we are "led" to. I speak from actual observation. Sometimes, in our direct need of help from the "consecrated ones," when the sick ones

are many, and our hands tied because some workers have been obliged to drop out, one or more among those to whom we naturally look for aid has a "call from the Lord," is "led" to some "mission work," or otherwise. Let us truly make God's Word the "man of our counsel," "rightly dividing the word of truth;" so shall we be "willing hearted" and "wise hearted," and "easily entreated" by the needs of the "poor," who are "with us."

Our Deaconess' work truly demands consecration, and we always feel in speaking of "those women" who "labor with us in the gospel," year after year, that too much cannot be said for their encouragement and sympathy, and in acknowledgment of our debt. How many who stand on the outside can comprehend the devotion required to serve the poor cancer patient, to whom every other door is shut, who becomes so loathsome that nearest friends are ready to put them far from them! How many know what it is, day after day, and month after month, to stand by the bed of suffering, looking for no reward? How many, who often falter under the trials and perplexities of an ordinary housekeeper's cares, think of those who have these cares and perplexities multiplied a thousand fold? We beseech you, dear Christian reader, with us, "Whatsoever things are lovely, whatsoever things are of good report; if there *be* any virtue and if there *be* any praise, *think on these things.*"

Our Deaconess' House continues to be a great blessing as a house of rest and retirement. As is well known, we receive any persons, men or women, who wish first to prove their adaptability among us, and as

they are fitted and called, to go from us to any other spot on earth "to preach the gospel to every creature," to minister to the sick, to work with their "own hands," in any and all ways to "serve," with Jesus Christ, our Master and Lord.

"I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel" (Phil. 4: 3).

TWENTY-FIVE YEARS.

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even to the house of the Lord; So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord hath filled the house of God." — 2 CHRON. 5: 13, 14.

WHEN the singers were as one, "to make one sound," then the glory of the Lord filled the house." When the children of God become one with Him, then shall the glory of God be revealed in His children. This is our object, to be one with Him in His service, for "His mercy endureth forever." Glad I am to be in His service, and to do His will in this, the work He has given me to do.

"Though waves and storms go o'er my head,
Though health and strength and friends be gone,
Though joys be withered all, and dead,
Though earthly comfort be withdrawn,
On this my steadfast soul relies, —
Father, Thy mercy never dies!"

WESLEY.

Truly His mercy never died; and thus for twenty-five years He has permitted me to labor in His service. The years have been *years*, as well as "days, of pleasantness," and His "paths" have been "peace."

There have been many trials during these many years; clouds have rested upon me, but "the voice" has been in the cloud, and it has been a cloud of blessing. Never once, during the twenty-five years, even amid trying circumstances, has He ever taken His peace from me, but made this promise true from year to year: "Thou wilt keep him in perfect peace whose mind is staid on thee because he trusteth in thee."

Therefore my heart is full of praise at the close of this, the twenty-fifth year of the work, and I go on to trust Him "till he comes."

"We have had enough to eat, and have left plenty: for the Lord hath blessed his people (2 Chron. 31: 10).

"In God we boast all the day long, and praise thy name forever" (Ps. 44: 8).

A quarter of a century has passed since, as a young man, by God's grace, I took the first step of faith, and stood upon the promises of God. I gladly make my boast in the Lord and praise His name forever. I little thought when the first home was dedicated, and I had boldly claimed God as my king and His Word as the very truth, what rich experiences were in store for me, and that twenty-five years of blessing would be mine.

They are closed now; the book is sealed, not to be opened until I stand before the great white throne, there to cast my crown of rejoicing at His feet.

Yes, I praise God for these years, in which His love has compassed every trial, in which the blood of Jesus has washed away all sin. Whether there are months or years of labor before me, I gladly leave all

with Him, who hath done wonderful things, and hath permitted me to work with Him in establishing the work of His hands. In answer to prayer and without solicitation by myself or any one employed by me, the Lord has sent during the past year $46,782.65; and for the twenty-five years, whole amount for the Home, $634,876.55; and for the whole work, $784,670.13.

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men" (Ps. 31: 19).

DONATIONS IN CASH

CONTRIBUTED TO THE

Consumptives', Cancer, Spinal, and Orphans' Homes

FROM OCTOBER, 1887, TO OCTOBER, 1888.

OCTOBER.

Monona, Ia.,	$9.00
St. Louis, Mo.,	2.00
Massena, N.Y.,	5.00
Brookline,	5.00
Tremont, Me.,	5.00
Monterey,	5.00
Taunton,	5.00
Rowayton, Ct.,	2.00
Charlestown,	20.00
Grosvenor Dale, Ct.,	1.00
Fort Scott, Kan.,	3.00
Somerville,	2.00
Keene, N.H.,	1.00
Glasco, N.Y.,	1.00
Osborne, Kan.,	1.00
West Vincent, Pa.,	5.00
Ogden City, Utah,	5.00
Malden,	25.00
Jamaica Plain,	15.00
Skowhegan, Me.,	2.00
Philadelphia, Pa.,	5.00
Stonington, Ct.,	1.00
Saco, Me.,	10.00
Abbottsford, Wis.,	1.00
Lancaster,	1.00
Clayton, N.J.,	100.00
McKeesport, Pa.,	50.00
Mrs. M. A. F.,	1.00
Attica, N.Y.,	5.00
West Gardner,	3.00
Intervale, N.H.,	5.00
Newark, N.J.,	50.00
Chelsea,	5.00
A Friend,	2.00
Beaufort, S.C.,	1.00
Box in Office,	9.75
R. P. G.,	.50
Mrs. E. S. L.,	1.00
Stoughton,	$1.00
Becket,	1.00
Roanoke, Ind.,	25.00
Barnstead, N.H.,	2.00
Massillon, O.,	10.00
Morris, N.Y.,	5.00
Lancaster, Pa.,	1.00
Providence, R.I.,	1.00
E. Rockaway, N.Y.,	1.00
Middleboro',	1.00
Lawrence,	5.00
Waterford, N.Y.,	2.00
Mrs. M. K.,	3.00
Keene, N.H.,	20.00
Box in Office,	3.52
A Patient,	3.83
Malden,	1.00
West Vincent, Pa.,	5.00
Reports,	1.25
Sold Horse,	65.00
	$528.85

NOVEMBER.

New Monmouth, N.J.,	$5.00
Philadelphia, Pa.,	5.00
West Acton,	1.00
Kimball, Dak.,	1.00
Westerly, R.I.,	5.00
Moline, Ill.,	1.00
Garden Lake, Ct.,	1.00
Melrose,	1.00
Centre Road Station, Pa.,	2.00
Washington. D.C.,	5.00
Gloversville, N.Y.,	1.00
Richmond Corners, Me.,	7.00

Upton,	$1.00
Malden,	25.00
Ampion, Can.,	1.00
Northfield, Minn.,	5.00
San Jose, Cal.,	10.00
Bealsville, Pa.,	11.00
McGrawville, N.Y.,	6.00
Phillips, Me.,	2.00
Scotch Bush, N.Y.,	1.00
Rock Valley, Ia.,	3.00
Dorchester,	16.79
Kennebunk, Me.,	5.00
Scotch Bush, N.Y.,	1.00
Lincoln,	.75
Saratoga Springs, N.Y.,	2.00
Philadelphia, Pa.,	1.00
Hampton Falls, N.H.,	1.00
Jewett City, Ct.,	3.00
Kennebunk, Me.,	1.00
Clayton, N.J.,	100.00
Purchase, N.Y.,	200.00
McKeesport, Pa.,	50.00
C. R.,	6.00
Toronto, Can.,	10.00
Toronto, Can.,	10.00
Little Britain, Can.,	5.00
Baltimore, Md.,	20.00
Los Angeles, Cal.,	1.00
C. R.,	52.00
Westport Point,	2.00
Box in Home,	5.38
B. F. R.,	5.00
South Boston,	4.00
Legacy, Rev. John Allen,	50.00
Box in Repository,	43.00
Charlestown,	2.00
Box in Home,	.15
At Tuesday Meeting,	5.50
Harwichport,	3.50
Neponset,	5 00
Cambridge,	1.00
A Friend,	1.00
Mrs. R. P. G.,	2.00
Somerville,	1.00
Miss L. O. S.,	30.00
Westfield, N.J.,	5.00
Miss W.,	2.00
Patients,	3.52
Legacy, C. M.,	200.00
Miss F. W.,	25.00
A Patient,	4.00
J. E. D.,	5.00
Miss S. T. P.,	5.00
Box in Home,	1.00
S. M.,	8.50
Chelsea,	2.48
Miss E. H. P.,	2.00
Cambridgeport,	2.00
A Friend,	$ .50
Ottawa, Can.,	10.00
Thompson, Ct.,	5.00
Newton,	10.00
Searsmont, Me.,	1.50
Box at Beacon Hill Church,	1.00
Fonthill, Can.,	1.00
Clayton, N.J.,	100.00
Winchester,	1.00
Box in Home,	5.60
Sold Goods,	51.74
Sold Reports,	1.00
	$1,199.91

DECEMBER.

New York, N.Y.,	$5.00
Petersham,	5.00
Davisville, R.I.,	1.00
N. Newcastle, Me.,	1.00
West Townsend,	2.00
Bridgeton, Me.,	1.00
Natick,	4.00
Tremont, Me.,	2.00
Florida,	5.00
Sebastopol, Cal.,	2.00
Vincennes, Ind.,	5.00
Massena, N.Y.,	10.00
Hartford, Ct.,	1.50
Castine, Me.,	1.00
Dardanelle, Kan.,	2.00
Loudon, N.H.,	1.00
Concord, N.H.,	1.00
Poughkeepsie, N.Y.,	1.75
New Marlboro',	1.00
Waltham,	5.00
Lisbon, Ia.,	5.00
Mt. Vernon, Ia.,	2.00
Community, N.Y.,	4.25
Malden,	25.00
N. Williston, Vt.,	1.00
Columbia, Ct.,	1.00
Waltham,	2.00
San Francisco, Cal.,	5.00
Indianapolis, Ind.,	5.00
Northboro,	10.00
Poughkeepsie, N.Y.,	2.00
Fort Washington, N.Y.,	20.00
Box in Home,	.75
Norwood,	15.00
Lowell,	10.00
Morristown, N.J.,	50.00
H. McD.,	10.00
Box in Repository,	32.00
Lawrence,	5.00
North Brookfield,	5.00
S. Pasadena, Cal.,	40.00
Box in Home,	2.85

Rev. H. H. P.,	$1.00	
Adrian, Mich.,	5.00	
Mrs. J. H. M.,	5.00	
Clayton, N.J.,	100.00	
Patient,	.30	
Box in Home,	1.54	
Norwich, Ct.,	10.00	
Somerville,	1.00	
Hopkinton,	50.00	
H. H. P.,	1.00	
Box in Office,	1.25	
Box in Home,	.43	
Patient,	1.00	
Miss E. H. P.,	20.00	
Wooster, O.,	5.00	
Newton Lower Falls,	5.00	
Nashua, N.H.,	1.00	
Brookline,	6.50	
Gilmanton Iron Works, N.H.,	1.00	
Patient,	1.26	
Portland, Me.,	10.00	
Box in Home,	1.55	
Malden,	5.00	
Loomis, N.Y.,	1.00	
E. S.,	456.87	
Miss E. H. P.,	5.00	
Miss H. L. B.,	1.00	
Chelsea,	5.00	
McKeesport, Pa.,	50.00	
Waltham,	5.00	
Wickford, R.I.,	5.00	
Box in Office,	1.00	
Box in Spinal Home,	2.00	
A Patient,	.78	
Thompson, Ct.,	10.00	
Bridgeport, Ct.,	50.00	
Box in Home,	.25	
Little Girl's Sale,	188.75	
Beverly,	20.00	
Malden,	2.00	
Box in Home,	.25	
Ogden City, U.,	3.00	
Calais, Me.,	1.00	
San Francisco, Cal.,	4.00	
Newark, N.J.,	3.00	
Paris, Me.,	10.00	
G. D.,	1.00	
Barre,	1.00	
Stonington, Ct.,	5.00	
Philadelphia, Pa.,	2.50	
Danvers,	5.00	
Lebanon, N.H.,	2 50	
St. Louis, Mo.,	2.00	
Sold Goods,	9.50	
		$1,397.33

JANUARY.

Fort Dodge, Ia.,	$5.00	
Mineral Ridge, O.,	$1.00	
New York, N.Y.,	5.00	
Clinton,	5.00	
Wilmington, Del.,	1.00	
Pickering, Mo.,	3.27	
Wilton, Me.,	1.50	
Wilton, Me.,	1.00	
Community, N.Y.,	5.00	
Jamaica Plain,	5.00	
Philadelphia, Pa.,	1.00	
Gibbon, Neb.,	3.00	
West Berkshire, Vt.,	4.00	
I. F. S.,	10.00	
Hallowell, Me.,	12.00	
Hallowell, Me.,	3.50	
Stoneham,	2.00	
Bristol, R.I.,	2.75	
Topsfield,	10.00	
Coleraine,	1.00	
Wurtsboro, N.Y.,	3.00	
Hanover, Me.,	3.00	
Baltimore, Md.,	20.00	
Northampton,	4.85	
Stewart, Wis.,	3.00	
Marlboro,	10.00	
Wilton, Ia.,	50.00	
Newton Centre,	10.00	
E. P. R.,	.25	
Box in Repository,	44.00	
Revere,	1.00	
H. H. P.,	1.00	
Mt. Morris, N.Y.,	10.00	
Box in Home,	.50	
Taunton,	5.50	
Athol,	2.00	
Milton Mills, N.H.,	2.00	
Melrose,	10.00	
Sing Sing, N.Y.,	5.00	
Glasgow, Scotland,	50.00	
Brooklyn, N.Y.,	1.00	
McKeesport, Pa.,	50.00	
Roxbury,	5.00	
Rockaway, N.Y.,	20.00	
Dorchester,	199.00	
Milford, Pa.,	2.00	
A Friend,	.50	
Canton,	250.00	
Little Falls, N.Y.,	1.00	
M. P. S.,	2.00	
Rev. H. H. P.,	2.50	
Int. on B. T. Reed Fund,	140.00	
A Friend,	1.00	
Biddeford, Me.,	1.00	
Box in Repository,	1.00	
Box in Home,	3.56	
A Patient,	.50	
Charlton City,	2.00	
Haverhill,	3.00	
Philadelphia, Pa.,	5.00	
White Plains, N.Y.,	5.00	

Saratoga Springs, N.Y.,	$2.00	
Champion, N.Y.,	5.00	
Rutherford, Cal.	6.00	
Cayucos, Cal.,	10.00	
Malden,	25.00	
Rowayton, Ct.,	5.00	
South Solon, Me.,	2.00	
Maine, N.Y.,	2.00	
South Finch, Can.,	5.00	
A. A. A.,	100.00	
Mrs. S.,	2.00	
Dubuque, Ia.,	1.00	
Ohio,	.50	
Boothbay, Me.,	5.00	
Morristown, N.J.,	100.00	
Pictou, N.S.,	4.00	
Harrisville, N.J.,	1.00	
Santa Ana, Cal.,	2.00	
Sold Watch	5.00	
Sold Goods,	2.00	
Sold Report,	.25	
		$1,296.93

FEBRUARY.

Portland, Me.,	$5.00
Bennington, Vt.,	1.00
Falmouth,	5.00
Newton Junction, N.H.,	1.00
Philadelphia, Pa.,	5.00
Westminster,	2.00
Toronto, Can.,	2.00
Dover, N.H.,	5.00
Germantown, Pa.,	5.00
New York, N.Y.,	5.00
Franconia, N.H.,	25.00
Natick,	2.00
Falmouth,	1.00
West Winsted, Ct.,	1.00
Jubilee, Ill.,	.90
Brampton, Can.,	2.00
South Vernon, Vt.,	1.00
Dedham,	1.00
Cleveland, O.,	2.25
Clarinda, Ia.,	4.00
Sebastopol, Cal.,	2.00
Hanover, Me.,	1.25
Malden,	1.00
Little Compton, R.I.,	5.00
Mrs. A. C.,	50.00
Melrose,	10.00
Miss H. C.,	5.00
Box in Home,	1.60
McKeesport, Pa.,	50.00
Reading,	1.00
Putnam, Ct.,	100.00
Box in Office,	1.75
Box in Repository,	.25
Addison, N.Y.,	$10.00
East Boston,	2.00
Rev. H. H. P.,	1.00
Box in Home,	1.30
Mrs. J.,	5.00
Clayton, N.J.,	100.00
Somerville,	17.53
Dighton,	5.00
Sterling, Ct.,	10.00
Rev. I. M.,	2.00
Charlestown,	5.00
Charlestown,	1.00
Charlestown,	2.00
Mrs. S.,	5.00
Wilton, Ia.,	25.00
Ottawa, Can.,	50.00
Rev. H. H. P.,	1.00
Portland, Me.,	1.00
Utica, N.Y.,	1.00
Hartford, Ct.,	5.00
Box in Office,	1.00
Box in Repository,	.50
Box in Home,	.85
Patient,	.72
East Boston,	2.50
Legacy, L. C.,	500.00
Allston,	.50
Chelsea,	5.00
At Tuesday Meeting,	5.00
Mr. F. O. M. S.,	4.00
Box in Office,	5.00
Box in Repository,	6.00
S. F. L.,	5.00
Box in Spinal Home,	.25
Rev. G. C. H.,	5.00
Burlington, N.J.,	5.00
Chicopee Falls,	2.00
Cambridgeport,	3.00
Lynn,	2.00
Skowhegan, Me.,	1.00
Patchogue, L. I.,	2.00
Concord, N.H.,	5.00
Mt. Lebanon, Me.,	1.00
Mt. Lebanon, Me.,	1.00
Grosvenor Dale, Ct.,	1.00
Florida,	5.00
Royalston,	1.00
Malden,	25.00
Green Lawn, N.Y.,	2.00
Whitman,	2.75
Raymond, N.H.,	1.00
Milton, N.H.,	1.00
Alma, Mich.,	5.00
Portland, Me.,	2.00
Columbus, Neb.,	1.00
Auckland, N.Z.,	48.50
Lawrenceville, N.Y.,	5.00
Chattanooga, Tenn.,	1.00
Mt. Vernon, Me.,	5.00
La Crosse, Wis.,	10.00
Chatham,	2.00

Anonymously,	$5.00	
H. H. P.,	1.00	
Rev. E. E. D.,	5.00	
Sold Jewelry,	63.00	
Sold Photos,	3.00	
Sold Report,	.20	
		$1,313.60

MARCH.

New York, N.Y.,	$5.00	
Portland, Me.,	1.00	
E. Hampstead, N.H.,	1.00	
J. S. W.,	10.00	
Grosvenor Dale, Ct.,	5.00	
S. S.,	10.00	
Sag Harbor, N.Y.,	25.00	
Bridgeton, Me.,	1.00	
New Boston, N.H.,	1.00	
Jericho Centre, Vt.,	.50	
Addison Point, Me.,	1.00	
Woodstock, N.B.,	1.00	
Lombardville, Ill.,	5.00	
Pendleton, Ind.,	3.00	
Westfield, N.Y.,	5.00	
Tremont, Me.,	2.00	
Alford,	1.00	
Larone, Me.,	50.00	
Brookline,	10.00	
Franklin,	5.00	
Elmer, N.J.,	1.00	
Milford, N.H.,	1.00	
Ludlow, Ill.,	5.00	
Philadelphia, Pa.,	25.00	
Topeka, Kan.,	10.00	
Eastport, Me.,	1.00	
Toledo, O.,	4.00	
Grosvenor Dale, Ct.,	4.50	
Florence, Ala.,	1.00	
South Boston,	5.00	
Malden,	25.00	
Concord, N.H.,	5.00	
Taunton,	7.30	
Box in Repository,	14.00	
Calais, Me.,	5.00	
Legacy, G. C.,	5,000.00	
Cavendish, Vt.,	10.00	
Legacy, G. B. J.,	300.00	
McKeesport, Pa.,	50.00	
G. A. G.,	25.00	
A Friend,	5.00	
Keene, N.H.,	10.00	
Clayton, N.J.,	100.00	
Box in Home,	3.85	
Box in Spinal Home,	2.00	
Rev. H. H. P.,	1.00	
A Patient,	3.22	
Miss B. T. T.,	25.00	
Brookline,	10.00	
Wernersville, Pa.,	25.00	
Swampscott,	50.00	
Belmont, N.H.,	20.00	
Mrs. S.,	$2.00	
Interest from David Parker Fund,	30.00	
Interest from B. T. Reed Fund,	30.00	
Pensacola, Fla.,	2.00	
Boydton, Va.,	1.00	
Sold Goods,	.55	
Sold Report,	.25	
		$5,962.17

APRIL.

Ogden City, Mich.,	$5.00	
Jericho Centre, Vt.,	.40	
Mattapan,	1.00	
McDonald's Corners, Can.,	5.00	
Elmer, N.J.,	10.00	
Lowell,	1.00	
Contoocook, N.H.,	3.50	
Georgetown, Ky.,	1.00	
Malden,	25.00	
Rome, N.Y.,	5.00	
Baltimore, Md.,	20.00	
Tilton, N.H.,	3.00	
Royalston,	1.00	
Lima, N.Y.,	1.00	
Janesville, Wis.,	5.00	
Wilmington, Vt.,	3.00	
Lake Waccabuc, N.Y.,	10.00	
Kennebunk, Me.,	1.00	
East Sullivan, N.H.,	4.00	
Lebanon, N.H.,	1.00	
Cortland, N.Y.,	5.00	
Ira, Vt.,	5.00	
S. Manchester, Ct.,	1.00	
Cumberland Mills, Me.,	1.00	
Somerville,	5.00	
Legacy, Ann E. K.,	1,000.00	
Fitchburg,	2.00	
Melrose,	10.00	
Taunton,	5.00	
Cambridge,	50.00	
Box in Office,	57.25	
Melrose,	1.00	
Harwich,	2.00	
South Orange, N.J.,	20.00	
Anonymously,	20.00	
Little Britain, Can.,	5.00	
North Dighton,	4.00	
C. B. H.,	198.55	
Clayton, N.J.,	100.00	
Box in Office,	.25	
Dedham,	1.00	
		$1,598.95

MAY.

Garden Grove, Cal.,	$5.00	

New York, N.Y.,	$5.00
Wildwood, Mich.,	4.00
Skowhegan, Me.,	2.00
Bristol, R.I.,	1.00
Royalston,	1.00
Cambridgeport,	1.00
Philadelphia, Pa.,	1.00
Florida,	5.00
St. Louis, Mo.,	1.50
Castine, Me.,	1.45
Owen Sound, Can.,	1.00
Slippery Rock, Pa.,	1.00
Gibbon, Neb.,	5.00
Adair, Mich.,	1.00
Noank, Ct.,	3.50
Worcester,	10.00
Wanamie, Pa.,	2.00
Wanamie, Pa.,	1.00
Augusta, Ga.,	.75
New Albany, Ind.,	1.50
Miss E. S. T.,	2.00
Belmont, N.H.,	5.00
Lowell,	1.00
Winsted, Ct.,	1.00
Riverton, N.J.,	1.00
Louisville Landing, N.Y.,	10.00
Wilmington,	1.00
Clayton, N.J.,	100.00
Dighton,	3.00
S. A. E.,	2.00
Melrose,	.50
Rev. H. H. P.,	4.00
Pasadena, Cal.,	6.00
Miss D.,	60.00
Atlanta, Ga.,	1.00
Box in Office,	.50
Box in Repository,	22.05
Grand Menan, N.B.,	2.00
Mattapan,	1.00
Cambridge,	10.00
Sabattis, Me.,	.50
Malden,	15.00
Box in Repository,	5.00
Mountaindale, Ore.,	15.00
Dorchester,	50.00
Clayton, N.J.,	100.00
Malden,	1,000.00
New Bedford,	17.33
Taunton,	5.00
Eastford, Ct.,	3.00
Box in Spinal Home,	.75
Sold Goods,	12.00
Sold Gold Ring,	3.32
	$1,514.65

JUNE.

Newton Lower Falls,	$5.00
Malden,	25.00
Roxbury,	$5.00
Reading,	2.00
Prince George, C.H., Va.,	1.00
Georgetown, Me.,	1.00
East Boston,	3.00
E. Rockaway, N.Y.,	10.00
Malden,	25.00
Augusta, Me.,	1.00
Taunton,	3.00
Williams Centre, Me.,	1.00
A Friend,	10.00
New York, N.Y.,	2.00
Charlestown,	15.00
Patten, Me.,	5.00
Miss A. L.,	10.00
Searsport, Me.,	1.00
Cambridge,	2.00
Everett,	1.00
Groton,	5.00
Bloomsburgh, Pa.,	1.00
Mrs. M. G. S.,	2.00
Rev. H. H. P.,	1.00
Box in Home,	7.46
Patients,	8.90
Groton,	5.00
Mr. P.,	1.00
New York, N.Y.,	5.00
McKeesport, Pa.,	50.00
Portland, Me.,	5.00
A Lady in Maine,	250.00
Thompson, Ct.,	25.00
Philadelphia, Pa.,	5.00
Brooklyn, N.Y.,	1.00
Miss A. S. L.,	10.00
Hopkinton,	25.00
Columbia, Cal.,	2.50
Box in Home,	.55
Sold Trunk,	3.00
Sold Goods,	.45
	$541.86

JULY.

Norton,	$5.00
South Paris, Me.,	5.00
New York, N.Y.,	5.00
New Milford, Ct.,	4.00
Lombardville, Ill.,	5.00
Concord, N:H.,	1.00
Trenton, Cal.,	2.00
A Friend,	.50
Little Britain, Can.,	5.00
Ogden City, U.,	5.00
Champaign, Ill.,	2.00
Tonawanda, N.Y.,	5.00
Waltham,	10.00
Peterboro', N.H.,	10.00
Milford, Pa.,	6.00
Malden,	25.00
Raymond, Me.,	1.00

Parker's Head, Me.,	$1.00	
Minneapolis, Minn.,	5.00	
Hornellsville, N.Y.,	1.00	
Brooklyn, N.Y.,	10.00	
Auburn, Ala.,	5.00	
Little Britain, Can.,	4.00	
Tremont, Me.,	2.00	
Miss R. A. C.	5.00	
A Patient,	5.21	
Miss F.,	.50	
Box in Home,	3.09	
Mrs. L.,	.25	
Clayton, N.J.,	100.00	
Morristown, N.J.,	250.00	
Reading,	1.00	
F. W. P.,	1.25	
Belmont,	2.00	
Malden,	100.00	
Interest from B. T. Reed Fund,	140.00	
Box in Children's Home,	.98	
Box in Repository,	60.00	
Sold Pigs,	40.00	
		$824.78

AUGUST.

Youngstown, O.,	$5.00	
Toronto, Can.,	8.00	
J. C. E.,	10.00	
Pictou, Can.,	2.00	
E. Groveland, N.Y.,	2.00	
Mt. Vernon, Ia.,	10.00	
Auburn, Me.,	1.00	
Ogden City, U.,	5.00	
Adrian, Mich.,	2.50	
Oakland, Cal.,	4.00	
Fort Madison, Ia.,	3.00	
Malden,	25.00	
M. A. N.,	5.00	
Wooster, O.,	6.91	
Florida,	10.00	
Oswego Falls, N.Y.,	10.00	
Engle, N.M.,	1.00	
A Friend, Canada,	15.00	
Melrose, Ia.,	1.25	
Box in Home,	7.67	
Keene, N.H.,	5.00	
Norwood,	1.00	
Mrs. L.,	17.00	
Patients,	.76	
Legacy, G. C.,	3,000.00	
Interest from David Parker Fund,	30.00	
W. W.,	25.00	
Dighton,	10.00	
Box in Home,	12.31	
A Patient,	14.81	
Mrs. S.,	$1.00	
South Framingham,	.40	
F. W. P.,	1.55	
H. H. P.,	1.25	
A Patient,	2.25	
Mrs. R. P. G.,	2.00	
Box in Spinal Home,	.90	
Sold Eggs, etc.,	57.25	
Sold Diamond Pin,	50.00	
Sold Goods,	2.40	
		$3,369.21

SEPTEMBER.

Toronto, Can.,	$1.00	
Loudon, N.H.,	1.00	
Cloverdale, Cal.,	.50	
New Hartford, N.Y.,	.52	
Lowell,	1.00	
Bloomsburg, Pa.,	1.00	
Jericho Centre, Vt.,	3.00	
Baldwinsville, N.Y.,	1.00	
Newark, N.J.,	1.00	
Hursh, Ind.,	1.00	
Clyde, O.,	5.00	
Huntington, Ind.,	2.00	
Stonington, Ct.,	2.00	
Malden,	25.00	
Harwich,	5.00	
Machias, Me.,	3.00	
Adrian, Mich.,	5.00	
Newark, O.,	2.00	
Belleville, Ill.,	5.00	
Allegan, Mich.,	1.00	
Taunton,	10.00	
Spring Hill, Ala.,	.26	
Plainfield, N.J.,	5.00	
Montreal, Can.,	1.00	
Swartsburg, Can.,	5.00	
Rock Valley, Ind.,	3.00	
Worcester,	1.00	
Mrs. R. P. G.,	1.00	
Interest on B. T. Reed Fund,	30.00	
Clayton, N.J.,	100.00	
South Berwick, Me.,	1.00	
Wollaston Heights,	29.89	
A Visitor,	1.00	
Box in Spinal Home,	1.60	
Box in Repository,	15.00	
Box in Beacon Hill Church,	15.49	
Miss L.,	20.00	
Patients,	9.35	
Miss E. H. P.,	10.00	
Box in Home,	4.45	
London, Eng.,	487.00	
Sold Goods,	.25	
Sold Report,	.25	
		$817.56

RECEIPTS AND EXPENDITURES OF THE CONSUMPTIVES', CANCER, SPINAL, AND CHILDREN'S HOMES, FROM 1887 TO 1888.

DR.	
Balance from last year	$4,552.62
Donations in cash, from October, 1887, to October, 1888	20,019.54
Sold Goods	63.74
Sold Reports	13.95
Sold Horse	65.00
Sold Pigs	40.00
Sold Eggs	57.25
Sold Diamond Pin	50.00
Sold Jewelry	66.32
	$24,928.42

CR.	
Boots and Shoes	$85.56
Farming Tools	125.00
Freight and Express	26.90
Furniture	65.50
Fuel	2,797.75
Gas	424.04
Groceries	4,435.28
Grain, Hay, etc.	492.31
Interest on Mortgage	2,970.00
Provisions	4,435.57
Postage	140.86
Repairs	643.36
Reports, etc.	550.00
Sundries	240.00
Water Tax	188.00
Wages and Salaries	3,834.07
Balance	3,478.28
	$24,932.48

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, and if not, to the Trustees of the Consumptives' Home) the sum of $——— for the general use and purposes of the Consumptives' Home, established by him in the City of Boston.

DONATIONS OF CASH

CONTRIBUTED TO

BEACON HILL CHURCH AND FAITH TRAINING COLLEGE,

FROM OCTOBER, 1887, TO OCTOBER, 1888.

OCTOBER, NOVEMBER, AND DECEMBER.

Oswego, N.Y.,	$20.00	
Collections,	127.92	
		$147.92

JANUARY, FEBRUARY, AND MARCH.

Legacy, G. B. J.,	$500.00	
A Friend,	.50	
Collections,	67.65	
		$568.15

APRIL, MAY, AND JUNE.

East Boston,	$5.00
Dr. W.,	1.00
H. L.,	1.00
From Sabbath School,	10.94
Cleveland, O.,	25.00
Rev. C. W. P.,	10.00
Dorchester,	2.00
Melrose,	1.00
Portland, Me.,	5.00
Worcester,	5.00
Rev. E. D.,	$1.00
Rev. W. H.,	1.00
Somerville,	1.00
A Friend,	.25
Woburn,	1.00
Collections,	102 12
	$172.31

JULY, AUGUST, AND SEPTEMBER.

Shiloh, Ill.,	$5.00
Elmwood, Ill.,	5.00
Taunton,	10.00
West Philadelphia, Pa.,	10.00
Oakland, Cal.,	1.00
Stewart, Wis.,	7.10
East Cambridge,	3.00
North Conway, N.H.,	8.00
A Friend,	1.00
Bane,	2.00
Mrs. A. S. S.,	5.00
Rev. H. M. P.,	1.00
Collections and Boxes in Church,	97.35
	$155.45

$1,043.83

DR.		CR.	
Donations and Collections from October, 1887, to October, 1888	$1,043.83	Balance from last year	$2,379.93
Balance	3,577.06	Coal	171.08
		Gas	40.95
		Interest on Mortgage	1,031.50
		Organist	65.65
		Paid J. C. H.	500.00
		Repairs	7.66
		Janitor	364.00
		Water Tax	24.00
		Sundries	36.12
	$4.620.89		$4,620.89

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $——— for the general use and purposes of Beacon Hill Church, Boston

DONATIONS OF CASH

CONTRIBUTED FOR

FOREIGN MISSIONS

IN INDIA.

From OCTOBER, 1887, To OCTOBER, 1888.

BASIM.

OCTOBER AND NOVEMBER.

Grove Hall Sunday School,	$5.25	
Cohassett,	1.00	
Manchester, N.H.,	5.00	
Dresden, Texas,	4.00	
Lowell,	2.00	
Alpena, Mich.,	5.00	
Milroy, Pa.,	2.00	
Woodstock, N.B.,	1.00	
Minneapolis, Minn.,	9.00	
Willimantic, Ct.,	10.00	
Cowen, Ind.,	1.00	
Westport Point,	3.35	
Lowell,	5.00	
Morristown, N.J.,	70.00	
		$123.60

DECEMBER.

Mrs. M.,	$5.00	
Morristown, N.J.,	100.00	
New York, N.Y.,	2.50	
Rockland, Ill.,	20.00	
Brookline,	10.00	
Port Orange, Fla.,	4.00	
Sale of Books at Bombay,	30.00	
Sold Ring,	3.75	
		$175.25

JANUARY AND FEBRUARY.

J. F. S.,	$5.00	
South Plympton,	8.00	
Plainville, Ct.,	$5.00	
Miss M. A. W.,	2.00	
Evanston, Ill.,	222.40	
Nevada, Ia.,	3.00	
Sale of Books,	87.30	
Melrose,	36.00	
Methuen,	5.00	
Milford,	1.00	
Dorchester,	7.00	
Mrs. M. A. W.,	15.00	
Crescent, N.Y.,	10.00	
		$406.70

MARCH AND APRIL.

Morris, N.Y.,	$5.00	
Geneva, N.Y.	5.00	
Abbottsford, Wis.,	10.00	
Philadelphia, Pa.,	5.00	
Rochester, N.Y.,	30.00	
Willimantic, Ct.,	10.00	
Greenland, N.H.,	6.00	
Seawards, Me.,	15.00	
Queenstown, Ireland,	5.00	
Berkeley, Cal.,	2.00	
		$93.00

MAY AND JUNE.

New York, N.Y.,	$40.00
McKeesport, Pa.,	50.00
St. Paul, Minn.,	20.00
Miss M. A. W.,	15.00
Manchester, N H.,	38.00
C. B. S.,	10.00

Mrs. C. F. P.,	$5.00	
A Friend, Rev.	3.00	
Estate of C.	800.00	
Lansing, Mich.,	15.00	
Miss A.,	2.00	
Pickering, Mo.,	5.00	
Oakland, Cal.,	2.00	
		$1,005.00

JULY AND AUGUST.

Miss A. W. C.,	$5.00	
Fort Plain, N.Y.,	20.00	
Plainville, Ct.,	1.25	
Burbank, Cal.,	2.00	
Oakland, Cal.,	2.00	
Morris, N.Y.,	6.00	
Oswego Falls, N.Y.	10.00	
Children's Meeting at Intervale,	$1.37	
Lawrence,	2.50	
		$50.12

SEPTEMBER.

Starksboro', Vt.,	$5.00	
Cleveland, O.,	4.00	
North Adams,	2.00	
Plainfield, N.J.,	5.00	
North Plympton,	8.00	
Perrydale, Ore.,	5.00	
Lodi, Wis.,	2.00	
Chicago, Ill.,	72.35	
St. Paul, Minn.,	20.00	
Millbrook, N.Y.,	5.00	
		$128.35
		$1,982.02

DR.		CR.	
Donations in Cash from October, 1887, to October, 1888	$1,982.02	Cash sent to Mrs. Moore and Miss Beardsley	$1,514.04
Balance from last year	637.29	Postage	2.43
		Balance	1,102.94
	$2,619.31		$2,619.41

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST.—I give and bequeath to CHARLES CULLIS (if living, if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $—— for the general use and purposes of said Mission.

DONATIONS IN CASH

TO

LEWIS STREET MISSION,

FROM OCTOBER, 1887, TO OCTOBER, 1889.

OCTOBER, NOVEMBER, AND DECEMBER.

New York, N.Y.,	$5.00	
Cambridge,	5.00	
Dighton,	5.00	
W. C. W.,	1.00	
Upton Centre,	2.00	
Mt. Morris, Ill.,	2.00	
East Cambridge,	2.00	
Bath, Me.,	10.00	
Waldoboro, Me.,	1.00	
Miss H. L. B.,	2.00	
Syracuse, N.Y.,	15.00	
New Durham, N.H.,	5.00	
W. C. W.,	1.00	
Rev. M. E.,	1.00	
"Jimmy,"	1.00	
Mt. Morris, Ill.,	1.00	
		$59.00

JANUARY AND FEBRUARY.

Clarendon Hills,	$5.00	
Lewiston, Me.,	25.00	
Taunton,	5.00	
Rochester, N.Y.,	$2.00	
"S,"	2.00	
J. F.,	5.00	
Miss E. H. P.,	5.00	
Waltham,	15.00	
New Durham, N.H.,	5.00	
Norwood,	2.00	
Sharon,	2.50	
Ottawa, Can.,	50.00	
Melrose,	1.00	
Cambridge,	2.00	
Lawrence,	20.00	
New Bedford,	2.00	
		$148.50

MARCH, APRIL, MAY, JUNE, JULY, AUGUST, AND SEPTEMBER.

North Wilmington,	$4.50	
Syracuse, N.Y.,	20.00	
Syracuse, N.Y.,	15.00	
Mrs. H. L. B.	1.00	
		$40.50
		$248.00

LEWIS STREET MISSION,

DR.			CR.		
Balance from last year	$331.04		By Coal	$13.00	
Donations in cash from October, 1887, to May, 1889	248.00		By Rent	1,128.00	
Balance	586.46		By Sundries	4.50	
			By Water Tax	20.00	
		$1,165.50			$1,165.50

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $—— for the general use and purposes of Lewis Street Missions.

DONATIONS OF CASH

TO

BOYDTON INSTITUTE,

BOYDTON, VA.,

FROM OCTOBER, 1887, TO OCTOBER, 1888.

OCTOBER.

Newark, N.J.,	$25.00	
Miss H.,	2.00	
Plainfield, N.J.,	5.00	
Friends,	13.48	
Sold Clothing,	2.40	
		$47.88

NOVEMBER AND DECEMBER.

Moline, Ill.,	$1.00	
Mrs. S.,	5.00	
New York, N.Y.,	2.50	
Morristown, N.J.,	50.00	
Newark, N.J.,	10.00	
New York, N.Y.,	2.50	
Miss H.,	10.00	
Westerly, R.I.,	2.00	
Orange,	4.00	
Boston,	4.00	
Scotch Bush, N.Y.,	1.00	
Morriston, N.J.,	50.00	
Friends,	6.00	
Attica, N.Y.,	4.00	
Newark, N.J.,	30.00	
Philadelphia, Pa.,	5.00	
Sold Clothing,	.25	
		$195.25

JANUARY.

Morristown, N.J.,	$50.00	
Morristown, N.J.,	25.00	
Morristown, N.J.,	100.00	
Norwood,	20.00	
Gardiner,	4.00	
J. S. W.,	$1.00	
New London, N.H.,	1.00	
		$201.00

FEBRUARY AND MARCH.

Legacy, G. B. J.,	$500.00	
E. Rochester, N.H.,	5.00	
Morristown, N.J.,	75.00	
New York, N.Y.,	3.00	
Saxton's River, Vt.,	1.00	
Community, N.Y.,	28.00	
East Rochester,	10.00	
New York, N.Y.,	50.00	
New London, N.H.,	1.00	
Burlington, N.J.,	5.00	
		$678.00

APRIL, MAY, JUNE, JULY, AUGUST, AND SEPTEMBER.

Taunton,	$1.00	
R. P. G.,	100.00	
Lawrence,	25.00	
Monoton, N.J.,	50.00	
North Dighton,	96.00	
Taunton,	5.00	
Keene, N.H.,	5.00	
Keene, N.H.,	1.00	
Keene, N.H.,	1.00	
Morristown, N.J.,	92.00	
Westerly, R.I.,	25.00	
Westerly, R.I ,	2.00	
Received at Boydton by Mrs. Sharp,	414.36	
		$817.36
		$1,939.49

BOYDTON INSTITUTE, BOYDTON, VA.

DR.			CR.		
Donations in cash from October, 1887, to October, 1888	$1,939.49		General Expenses	$2,176.77	$2,176.77
Balance	237.28	$2,176.77			
Donations in cash from October, 1888, to October, 1889	$1,694.29		Balance from last year	$237.28	
Balance	357.73	$2,052.02	General Expenses	1,814.74	$2,052.02

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, and if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $—— for the general use and purposes of the Boydton Institute, Boydton, Va.

DONATIONS OF ARTICLES

CONTRIBUTED FOR THE

Consumptives', Children's, Cancer, and Spinal Homes,

FROM OCTOBER, 1887, TO OCTOBER, 1888.

OCTOBER.

Box pears, barrel clothing, three barrels fruit, apples and pears, tub butter, lace handkerchief, quilt, box jewelry, twelve barrels apples, box hats, caps, and stock ings, lot children's hats, box children's toys and album, two boxes pears, ladies' jacket, box miscellaneous articles, bed spread, package sundries.

NOVEMBER.

Box shirts, bundle magazines, twenty little mince pies, package scripture cards, three turkeys, eighteen pies, twenty-five tarts and cookies, bundle clothing, package magazines, loaf cake, bundle clothing, a half barrel vegetables, sixteen jars fruit, two bushels dried apples, package dried corn, nine grain sacks, bundle men's shirts, twenty-eight magazines, bundle clothing, six comforters, box oranges, cranberry jelly and box toys, six jars fruit, one-half bushel dried fruit.

DECEMBER.

Barrel flour, barrel apples, box candy, box oranges, barrel apples, two jars preserves, bundle clothing, quilt, barrel flour, twenty-five sheets and twenty-five pillow-cases, two pots preserves, dozen eggs, two pairs socks, two boxes chromos, package books, toys, etc., package cotton, thread, etc., package Christmas toys, two pairs stockings, two pairs mittens, package clothing, package Christmas gifts, large flower design, quilt, can salmon and four glass dishes, two large Ingrain carpets, rugs, six ladies' under-vests, nineteen pairs men's socks, four pairs mittens, eight pairs woollen gloves, three silk ties, three pairs child's stockings, two flannel shirts, two leather bags, three pocket-books, four boxes games, six pairs cloth slippers, six felt skirts, four pairs leggins, one scarf, seven towels, six small shawls, two white aprons, four work-bags, thread and needles, four brushes and combs, eight pairs child's mittens, nine cakes soap, ten small handkerchiefs, one tidy, six large handkerchiefs, seven dozen oranges, twenty-eight pounds candy, paper horns, animal puzzle, five small bottles cologne.

JANUARY.

Three cans preserved fruit, one dozen apple jelly, nine pounds

figs, two dozen bananas, two dozen and a half oranges, three pounds dates, four dozen and a half oranges, twenty-four towels, six bed spreads, three table covers, twenty-four napkins, twenty-four sheets, forty-eight pillow-cases, seventeen double sheets, twenty-four table napkins, four jars jelly, six glasses jelly, package clothing, box oranges, sugar, and cake, gold thimble, pair boots, and pair shoes.

FEBRUARY.

Package spools and pearl buttons, two bundles children's clothing, twelve table mngs, jar sauce, box bed clothing, children's clothing, spoons, tin ware, etc., box hats, hoods, stockings, gloves, etc., box clothing, one hat, two pies, and three loaves cake, bundle ladies' under clothing, comforters, sheets, pillow-slips, etc., bundle magazines, one satchel, package old clothing, package ladies' clothing, package men's clothing and two overcoats, neckties, etc., twenty sheets, eighteen pillow-cases, large trunk clothing.

MAY.

Barrel provisions and sundries, gold ring, package men's under clothing, two pairs children's drawers, one dining and tea set and twenty-four white bowls, four books, basket, and sack, bundle old cotton cloth, bundle second-hand clothing, and four night shirts, four bosom shirts, bundle magazines and papers, toilet cushion, ten tickets for carriage rides.

JUNE AND JULY.

Doll's quilt, scrap book, two boxes books and toys, blanket, basket, and trunk, old clothing, box soap, scrap-book, package clothing, hat, bundle clothing, ten baskets strawberries, four old shirts, bundle children's clothing, box flowers, box clothing, suit clothing, pair slippers, four pairs shoes, one overcoat, one dress, bundle old cotton cloth, four shawls, table spread, two towels, box children's clothing, Bible.

AUGUST AND SEPTEMBER.

Two bundles clothing, quantity of flowers, four jars fruit, two tumblers jelly, barrel apples, two bundles cloth, two bundles men's and boys' clothing, basket pears, basket flowers, package thread and flowers, dressing-gown, four old shirts, basket grapes, basket flowers, jar jelly, two pairs boots and one pair shoes, calico dress, barrel green tomatoes, quantity of flowers, two jackets, two barrels cabbages, one quilt, and some fruit, box old jewelry, child's doll, bundle books, gold locket and chain, box apples, basket flowers, box pears, box containing socks, mittens, tidies, table cover, etc.

DONATIONS IN CASH

CONTRIBUTED TO THE

Consumptives', Cancer, Spinal and Orphans' Homes.

FROM OCTOBER, 1888, TO OCTOBER, 1889.

OCTOBER.

W. Brattleboro, Vt.,	$ .60	
Mr. D.,	1.00	
Natick,	4.00	
Bridgeport, Ct,	1.00	
Northboro,	10.00	
South Deerfield,	5.00	
Hallowell, Me.,	9.25	
Island Pond, Vt.,	.50	
Brooklyn, N Y.,	1.00	
Marramie, Pa.,	2.00	
Massena, N.Y.,	5.00	
Trenton, Cal.,	2.50	
Milford, Pa.,	2.00	
W. Stockholm, N.Y.,	5.00	
A Married Couple,	5.00	
Malden,	2.00	
Newton Lower Falls,	5.00	
East Sumner, Me.,	4.00	
East Sumner, Me.,	1.00	
Kingston,	1.00	
Delaware, Wis.,	20 00	
Mendon, Mich.,	4.00	
Box in Office,	2.00	
Pickering, Mo.,	75.00	
Malden,	25.00	
Skowhegan, Me.,	2.00	
London, Eng.,	972.00	
Box in Repository,	20.00	
Philadelphia, Pa.,	5.00	
Manchester,	50.00	
Taunton,	5.00	
Box in Repository,	5.25	
Sold Gold Ring,	.58	
Sold Gold Chain,	26.88	
		$1,279.56

NOVEMBER.

Worcester,	$10.00
Clayton, N.J.,	$100.00
New York, N.Y.,	1.00
Miss B.,	5.00
Mrs. B. M. C.,	5.00
McKeesport, Pa.,	50.00
Charlestown,	.50
Keene, N.H.,	4.50
Rev. W. McK. B.,	5.00
Brooklyn, N.Y.,	2 00
R.,	20.00
Syracuse, N.Y.,	2.00
Visitor from N.H.,	1.00
New Haven, Ct.,	5.00
Dorchester,	12.62
Miss F. W.,	25.00
Norwood,	10.00
West Townsend,	2 00
Palmyra, Can.,	5.00
Cavendish, Vt.,	10.00
Tewksbury,	1.00
Tewksbury,	4.00
Lincolnville, Kan.,	2.00
Malden,	25.00
New Bedford,	1.32
Rochester, N.Y.,	1.00
Westfield,	5.00
Mr. W. A.,	500 00
Anonymously,	5.00
Mrs. J. J. R.,	3.00
North Brookfield,	2.00
Plainfield,	3.00
Gloversville, N.Y.,	2.00
Philadelphia, Pa.,	5.00
Cleveland, O.,	100.00
Patients,	9.74
Box in Office,	1.00
Box in Repository,	.25
Box in Spinal Home,	1.25
G. M. Q.,	20.00
Derry Depot, N.H.,	1.00
Box in Repository,	19.00

Box in Office,	$ .25
Miss E. G. H.,	10.00
Townsend Harbor,	1.00
Kimball, Dak.,	5.00
Scituate,	1.00
Philadelphia, Pa.,	5.00
Philadelphia, Pa.,	1.00
Emerson, O.,	2.00
East Orange, N.J.,	5.00
Waterville, Me.,	4.00
Florida,	10.00
Brookline,	5.50
Kennebunk, Me.,	5.00
W. Philadelphia, Pa.,	1.00
McMinnville, Ore.,	5.00
Groveland,	1.00
Ironton, Cal.,	2.50
West Acton,	1.00
Moline, Ill.,	1.00
Champaign, Ill.,	.60
Shawn Centre, Ia.,	1.00
Sold Pigs,	13.00
Sold Goods,	58.80
Sold Report,	.25
	$1,127.08

DECEMBER.

Brookline,	$5.50
Portland, Me.,	10.00
Jonesville, Mich.,	2.75
Old Westbury, N.Y.,	1.00
Ponghkeepsie, N.Y.,	1.00
Lowell,	10.00
Box in Repository,	14.00
Hanover, Me.,	3.50
W. Philadelphia, Pa.,	2.50
Grafton, Neb.,	4.00
Claburne, Tex.,	10.00
Monona, Ia.,	5.00
Savannah, Ga.,	1.00
Batavia, N.Y.,	10.00
Raymond, Me.,	1.00
McGrawville, N.Y.,	5.00
Gibbon, Neb.,	25.00
Philadelphia, Pa.,	6.00
Steuben, Me.,	10.00
Atlanta, Ga.,	5.00
Bethel, Me.,	5.00
Oswego Falls, N.Y.,	10.00
Waltham,	1.00
Williamsfield, O.,	1.00
Fort Dodge, Ia.,	5.00
Lombardville, Ill.,	3.00
La Salle, Ill.,	3.00
North Williston, Vt.,	2.00
Warren, Pa.,	3.00
Warren, Pa.,	3.00
South Hadley Falls,	1.00
Gardiner, Me.,	5.00
Clayton, N.J.,	$100.00
Belmont, N.H.,	5.00
McKeesport, Pa.,	50.00
Dennisville, N.J.,	3.50
Cohassett,	1.00
Legacy, M. G.W.,	2,000.00
St. Louis, Mo.,	5.00
Mrs. L. B.,	10.00
Whitman,	2.00
Hartford, Ct.,	1.00
Pottersville, N.Y.,	1.00
Salem,	10.00
Stratford, Ct.,	5.00
Sharon,	1.00
Franklin, Me.,	4.00
Patten, Me.,	1.00
Legacy, E. R. R.,	290.65
Fort Washington, N.Y.,	20.00
Dorchester,	10.00
Lombardville, Ill.,	3.00
Little Britain, Can.,	5.00
Brookline,	5.50
Newark, N.J.,	2.00
Farmington, N.H.,	1.00
Abbottsford, Wis.,	1.00
Bath, Me.,	5.00
Hartford, Ct.,	10.00
W. B. S.,	5.00
Dorchester,	20.00
J. O. L. H.,	2.00
Lawrence,	1.00
Saratoga Springs, N.Y.,	2.00
Mrs. L. B.,	20.00
Mrs. J. C. S.,	2.00
Dorchester,	5.00
J. S.,	25.00
New York, N.Y.,	5.00
Portland, Me.,	10.00
Taunton,	5.00
West Acton,	5.00
Newburyport,	10.00
Box in Repository,	.30
Mr. H.,	1.00
B. F. R.,	10.00
C. E. R.,	10.00
Mrs. J. W. B.,	2.00
Williamston, Can.,	1.00
Newton Lower Falls,	5.00
Dorchester,	25.00
Sale at Park St.,	516.43
South Haven, Ark.,	1.00
Riverside, Me.,	.50
Beallsville, Pa.,	15.00
Philadelphia, Pa.,	1.00
East Palmyra, N.Y.,	2.00
East Palmyra, N.Y.,	1.50
East Palmyra, N.Y.,	1.50
Malden,	25.00
Baltimore, Md.,	1.00

Lancaster,	$2.00	
Clarendon Hills,	1.00	
Milford, Pa.,	2.00	
Lawrence,	10.00	
Mrs., J. H. M.,	5.00	
Baltimore, Md.,	1.20	
F. W. P.,	2.00	
Brookline,	87.76	
Norwich, Ct.,	10.00	
Wooster, O.,	12.00	
Westport Point,	3.00	
Beverly,	20.00	
West Chester, Pa.,	50.00	
Whitby, Can.,	100.00	
H. McD.,	10.00	
Miss T.,	25.00	
Anonymously,	5.00	
Sold Jewelry,	5.00	
Sold Goods,	5.80	
Sold Reports,	1.45	
		$3,828.54

JANUARY.

East Orange, N.J.,	$5.00	
Little Common,	1.00	
Westminster,	1.00	
Newark, N.J.,	1.00	
Exeter,	3.00	
Biddeford, Me.,	1.00	
Amherst,	1.00	
Gardiner, Me.,	1.00	
Providence, R.I.,	2.00	
Greenlawn, N.Y.,	2.00	
Lake Waccabuc, N.Y.,	10.00	
Charlton City,	2.00	
Spaulding, Ia.,	.50	
Buffalo, N.Y.,	1 00	
Philadelphia, Pa.,	1.00	
Gardiner, Me.,	1.00	
Ravenna, O.,	1.00	
West Lebanon, Me.,	1.00	
Salem Depot, N.H.,	3.00	
East Andover, N.H.,	3.40	
Monterey,	2.00	
Groton, Ct.,	1.00	
Little Falls, N.Y.,	2.00	
Wurtsboro, N.Y.,	2.00	
Jonesville, Mich.,	3.75	
Mill River,	5.00	
Cambridgeport,	3.00	
Portland, Me.,	1.00	
Tilton, N.H.,	2.00	
Bristol, R.I.,	2.00	
Reading,	2.00	
Barre, Vt.,	1.00	
St. Albans, Me.,	1.00	
Hallowell, Me.,	1.00	
Dover, N.H.,	5.00	
Elginburg, Can.,	$1.00	
W. Brattleboro, Vt.,	1.00	
Trinidad, Col.,	3.00	
Norwood, O.,	1.00	
Amesbury,	1.00	
Mrs. F. G. P.,	1.00	
Wickford, R.I.,	2.00	
Malden,	25.00	
Middleboro,	5.00	
Middleboro,	1.00	
North Brookfield,	2.00	
Gardner,	5.00	
Port Jefferson,	.50	
Lansingburg, N.Y.,	1.00	
McComb, O.,	1.00	
Pictou, N.S.,	3.00	
Hartland, Vt.,	1.00	
Lowell,	1.00	
Taunton,	10.00	
Norwood,	10.00	
Canton,	200.00	
Montreal, Can.,	10.00	
Dorchester,	199,00	
McKeesport, Pa.,	50.00	
Patients,	7.40	
Income, B. T. Reed Fund,	140.00	
Brookline,	5.00	
Miss P.,	5.00	
Nashville, Tenn.,	3.75	
Franconia, N.H.,	25.00	
Lawrence,	10.00	
Anonymously,	5.00	
Cumberland, Me.,	3.00	
Cumberland, Me.,	1.00	
Wilton, Ia.,	40.00	
F. W. P.,	1.00	
Harwich,	4 25	
Dr. D.,	2.00	
Mrs. P.,	40.00	
Morris, N.Y.,	5.00	
East Cambridge,	10.00	
Dorchester,	1.00	
Rochester,	5.00	
Lawrence,	5.00	
Nashua, N.H.,	.50	
Box at Repository,	24.00	
Knoxville, Tenn.,	5.00	
London, Eng.,	50.00	
W. H. W.,	50.00	
Chicago, Ill.,	5.00	
Cinnaminson, N.J.,	5.00	
Newton,	10.00	
Box in Home,	6.44	
Box in Spinal Home,	2.50	
Hallowell, Me.,	19.50	
London, Eng.,	5.00	
Melrose,	1.00	
Mrs. A.,	1.00	
F. W. P.,	1.00	
A. R.,	5.00	

Taunton,	$5.00	
Jericho Centre, Vt.,	1.00	
Warren, Pa.,	1.00	
Rome, N.Y.,	5.00	
Concord, N.H.,	1.00	
New York, N.Y.,	1.00	
Bennington, Vt.,	1.00	
E. Rochester, N.H.,	2.00	
Charlestown, O.,	1.00	
Rock Valley, Wis.,	1.00	
Rock Valley, Wis.,	1.00	
Melrose,	1.00	
Stewartstown, Pa.,	2.00	
Geneva, O.,	1.00	
Vernon, Ct.,	1.00	
Wethersfield, Ct.,	1.00	
Middletown, Ct.,	1.50	
East Rahway, N.J.,	.92	
Barre, Vt.,	1.00	
Alford,	2.00	
Versailes, Ky.,	1.00	
Janesville, Wis.,	5.00	
N. Blenheim, N.Y.,	1.00	
Sold Ring,	1.05	
Sold Reports,	2.79	
Sold Goods,	10.00	
		$1,172.75

FEBRUARY.

Poultney, Vt.,	$1.00	
Wilmington,	1.00	
Milton Mills, N.H.,	1.00	
Lowell,	1.00	
Hydestown, Pa.,	2.00	
Harrison City, Mo.,	4.00	
Lawrenceville, N.Y.,	9.00	
W. Townsend,	1.00	
Waltham,	2.00	
Pottersville, N.J.,	1.00	
Newcastle, Me.,	2.00	
Corning, N.Y.,	3.00	
Vandalia, Ill.,	5.00	
Kennebunk, Me.,	2.00	
Malden,	25.00	
Santa Ana, Cal.,	1.50	
Westfield,	2.00	
Westerly, R.I.,	10.00	
Belmont, N.H.,	1.00	
Randolph, N.Y.,	1.00	
Newark, O.,	2.00	
Shelburne Falls,	.50	
Oxford, Me.,	2.00	
Jefferson Centre, N.H.,	5.00	
Clayton, N.J.,	100.00	
Interest on B. T. Reed Fund,	30.00	
Cambridge,	20.00	
McKeesport, Pa.,	50.00	
Athol,	$2.00	
Chelsea,	25.00	
Taunton,	5.00	
Morristown, N.J.,	150.00	
Winchester,	1.00	
A Visitor,	.50	
A Patient,	4.66	
Mr. B. H. C.,	2.00	
Charlestown,	5.00	
Charlestown,	1.00	
Portsmouth, N.H.,	2.00	
Miss M. W. W.,	3.00	
Miss H. E. C.,	5.00	
Putnam, Ct.,	100.00	
New Bedford,	12.00	
Saco, Me.,	5.00	
Dighton,	5.00	
Miss S. B. P.,	5.00	
Legacy, Mrs. W.,	3,000.00	
F. W. P.,	2.00	
New Brunswick,	5.00	
Box in Office,	2.50	
Miss A. T.,	2.00	
Borden, N.Y.,	10.00	
Plattsville, Ct.,	1.00	
Lynn,	1.00	
Box in Repository,	25.00	
Middleborough,	4.00	
Berwick, Me.,	.25	
Peru, O.,	1.00	
Marshfield,	10.00	
New Bedford,	.10	
Miss L. A. H.,	50.00	
Auckland, N.Z.,	48.70	
F. W. P.,	1.00	
Taunton,	10.00	
N. Hebron, N.Y.,	8.00	
Cayucos, Cal.,	20.00	
Los Angeles, Cal.,	10.00	
Norwich, N.Y.,	10.00	
China, Me.,	5.00	
Sold Goods,	21.35	
Sold Reports,	.75	
		$3,866.71

MARCH.

McKeesport, Pa.,	$50.00	
Clayton, N.J.,	100.00	
Newport, N.Y.,	5.00	
Ithaca, N.Y.,	5.00	
G. A. G.,	25.00	
Mrs. J. S. W.,	10.00	
Philadelphia, Pa.,	25.00	
F. W. P.,	1.50	
Box in Spinal Home,	.40	
Orange, N.J.,	20.00	
Waltham,	5.00	
Estate of G. W.,	750.00	
Olean, N.Y.,	5.00	

Mrs. P.,	$40.00
Waltham,	5.00
Buste, N.Y.,	3.00
Starksboro, Vt.,	5.00
Longwood,	1.60
Wilkes Barre, Pa.,	3.00
Salem,	5.00
Box in Repository,	26.00
Burlington, N.J.,	5.00
Mrs. P.,	.50
A Visitor,	.50
N. Brookfield,	2.00
Roanoke, Ind.,	100.00
Box in Home,	1.43
F. W. P.,	.75
New York, N.Y.,	5.00
Westport Point,	2.00
Delaware, Wis.,	40.00
Palmyra, N.Y.,	5.00
Andover, O.,	1.00
Falmouth,	5.00
Borden, N.Y.,	2.00
El Passo, Tex.,	4.00
Franklin Falls, N.H.,	5.00
Denver, Col.,	10.00
F. W. P.,	1.00
Jamaica Plain,	10.00
Philadelphia, Pa.,	20.00
Montreal, Can.,	4.00
Sold Goods,	4.00
	$1,318.68

APRIL.

Clayton, N.J.,	$100.00
F. W. P.,	1.50
McKeesport. Pa.,	50.00
New York, N.Y.,	5.00
Taunton,	10.00
E. Rockaway, N.Y.,	5.00
Normandy, Md.,	2.50
Waterford, N.Y.,	1.00
Oxford, Me.,	2.00
Box in Home,	5.50
A Patient,	1.72
Strafford, N.H.,	5.00
Walpole,	9.00
Malden,	25.00
Melrose,	3.00
Longwood,	.46
Montreal, Can.,	4.00
C. H. S.,	25.00
West Newton,	25.00
North Attleboro,	1.00
Hillsboro Centre, N H.,	1.00
E. Rochester, N.H.,	1.00
Brooklyn, N.Y.,	5.00
Chelsea,	1.88
Richmond Corner, Me.,	1.00
Sold Goods,	$5.35
Sold Jewelry,	3.10
Sold Reports,	.50
Hillsboro, Va.,	.40
Box in Spinal Home,	2.50
Pekin, Ill.,	5.00
A Friend,	2.00
Box in Repository,	15.00
Belmont, N.H.,	1.00
E. Rochester, N.H.,	5.25
Manchester, Ia.,	1.00
Keene, N.H.,	7.00
Lake Waccabuc, N.Y.,	10.00
Rev. F. W. P.,	1.00
East Barnet, Vt ,	1.00
Brookline,	1.00
Albany, Ind.,	1.00
Rising City, Neb.,	2.00
Springfield,	1.00
Kennebunk, Me.,	1.00
Van, Turkey,	4.00
North Andover,	1.00
Lincoln,	1.00
Reidsville, N.Y.,	1.00
Keene, N.H.,	1.00
Brooklyn, N.Y.,	5.00
Jonesville, Mich.,	1.50
Eastham,	2.00
Whitby, Can.,	19.25
Newark, O.,	1.00
Clarendon Hills,	.85
Rev. F. W. P.,	1.25
Roanoke, Ind ,	9.00
Albuquerque, New Mexico,	3.00
Box in Home,	5 47
Winstead, Ct.,	1.00
Patient,	3.47
	$818.44

MAY.

A Lady in Europe,	$10.00
Abbotsford, Wis.,	2.00
Clayton, N.J.,	100.00
McKeesport, Pa.,	50.00
Clyde, O ,	1 00
Stoneham,	1.00
Waltham,	5.00
Hope Valley, R.I.,	2.60
Philadelphia, Pa.,	3.00
O. H. G.,	1.00
Mrs. R. P. G.,	1.50
Box in Repository,	20.00
E. Rochester, N.H.,	2.00
Melrose,	10.00
Taunton,	10.00
Malden,	25.00
Lyndon, Vt.,	2.00

A Friend,	$ .10	
Philadelphia, Pa.,	5.00	
New York, N.Y.,	2.00	
Cortland, N.Y.,	1.00	
Clyde, O.,	2.00	
New Haven, Ct.,	4.00	
Box in Repository,	6.00	
Phelps, N.Y.,	.24	
St. Louis, Mo.,	6.25	
North Adams,	1.00	
Charlestown, O.,	5.00	
St. Albans, Me.,	1.00	
Brookline,	10.00	
Dorchester,	10.00	
Box in Home,	.97	
Skowhegan, Me.,	1.00	
Milton Mills, N.H.,	5.00	
Waltham,	5.00	
Kennebunk,	1.00	
Williams Centre, O.,	1.00	
Fort Covington, N.Y.,	.60	
Sold Jewelry,	1.10	
		$315.36

JUNE.

Clayton, N.J.,	$100.00	
Dorchester,	50.00	
New York, N.Y.,	5.00	
Mystic Bridge, Ct.,	4.00	
A Gift from Maine,	500.00	
W. H. S. J.,	100.00	
Adamsville, R.I.,	10.00	
London, Eng.,	487.50	
Stonington, Ct.,	2.00	
Taunton,	2.00	
Townsend Harbor,	2.00	
Malden,	25.00	
Anonymously,	20.00	
Miss B.,	2.00	
Charlotte, Mich.,	1.00	
Epping, N.H.,	.24	
Leominster,	1.50	
A Friend,	.65	
Oran, N.Y.,	1.00	
Santa Ana, Cal.,	1.00	
North Hancock,	1.00	
Ringville,	1.00	
Lynnfield Centre,	1 00	
Syracuse, N.Y.,	5.00	
Clyde, O.,	1.00	
Legacy, G. C.,	6,000.00	
Box in Repository,	34.00	
Malden,	100.00	
Newton Lower Falls,	5.00	
Sold Hay,	9.00	
Sold Goods,	6.00	
Sold Report,	.25	
		$7,478.14

JULY.

Caroline, R.I.,	$ 5.00	
Clayton, N.J.,	100.00	
McKeesport, Pa.,	50.00	
Miss W.,	9.00	
Box in Home,	3.35	
Miss S. F. P.,	5.00	
Marshfield,	10.00	
Rent of House, Walpole,	17.50	
A Friend in Maine,	500.00	
Morristown, N.J.,	250.00	
Interest on B. T. Reed Fund,	140.00	
Walpole, N.H.,	1.00	
A Friend,	1.00	
B. F. R.,	50.00	
Portage, Wis.,	5.00	
Miss E. O. E.,	20.00	
Malden,	25.00	
Philadelphia, Pa.,	1.00	
E. B.,	1.00	
St. Louis, Mo.,	.50	
Philadelphia, Pa.,	2.00	
Vernon, Ct.,	1.00	
Everett,	1.00	
Moline, Ill.,	1.00	
		$1,199.35

AUGUST.

Legacy, G. C.,	$3,000.00	
Clayton, N.J.,	100.00	
Newton,	25.00	
W. Brattleboro', Vt.,	3.00	
Lynville, Ill.,	1.00	
Silver City, N.M.,	1.50	
Cloverdale, Cal.,	1.00	
Box in Home,	2.89	
N. Hebron, N.Y.,	100.00	
Dunstable,	10.00	
A Patient,	.45	
Parker's Head, Me.,	1.00	
Santa Monica, Cal.,	5.00	
Cleburne, Tex.,	50.00	
Malden,	25.00	
Waltham,	10.00	
Fort Scott, Kan.,	4.00	
Philadelphia, Pa.,	5.00	
St. Louis, Mo.,	.50	
Interest on David Parker Fund,	30.00	
		$3,375.34

SEPTEMBER.

Epping, N.H.	$10.00	
Legacy, Z. A. Woodward,	200.00	

Box in Office,	$1.30
Interest on B. T. Reed Fund,	30.00
Adamsville, R.I.,	20.00
Melrose,	2.00
J. O. L. H.,	2.00
Box in Repository,	20.50
Miss E. H. A.,	1.00
Pickering, Mo.,	3.00
Box in Repository,	49.50
Legacy, J. B. F.,	8,000.00
Hyde Park,	7.00
A Friend,	1.00
Taunton,	5.00
Legacy, T. H. F.,	5.00
Chicopee Falls,	2.00
Bridgeton, Me.,	1.00
Box in Spinal Home,	3.15
Jubilee Singers, Australia,	40.17
Dorchester,	25.00
Furnace,	1.00
Sunapee, N.H.,	1.00
Brooklyn, N.Y.,	1.00
Oswego Falls, N.Y.,	10.00
Box in Home,	15.70
A Friend,	4.00
Patients,	3.66
From Ladies,	7.25
Sold Fruit,	.50
A Friend,	10.00
Clayton, N.J.,	100.00
Miss M. A. N.,	2.00
Norwich, Ct.,	10.00
El Dorado, Kan.,	2.00
North Brookfield,	2.00
Box in Home,	9.44
Patients,	7.77
Columbus, O.,	5.00
Stonington, Ct.,	2.00
South Vernon, Vt.,	$1.00
Live Oak, Fla.,	10.00
Buxton Centre, Me.,	1.00
South Deerfield,	5.00
Machias, Me.,	5.00
Fredonia, N.Y.,	1.00
Pacific Grove, Cal.,	5.00
Silver City, N.M.,	2.00
Chelsea,	10.00
Waltham,	2.00
Providence, R.I.,	1.00
Lynn,	7.00
Waltham,	10.00
Gardner,	5.00
Taunton,	5.00
Lady at Jubilee,	.65
Dorchester,	10.00
Dorchester,	5.00
Box at Jubilee,	4.25
Lady at Jubilee,	5.00
Enfield, Ct.,	1.00
G. B. S.,	4,470.00
Cornwall, Vt.,	1.00
Portland, Me.,	25.00
Dorchester,	50.00
Peterboro, N.H.,	10.00
Mystic Bridge, Ct.,	5.00
Jericho Centre, Vt.,	1.00
Raymond, Me.,	1.00
Little Falls, N.Y.,	1.00
Ashland,	.50
Cornish, Me.,	1.25
Fonthill, Can.,	.50
Philadelphia, Pa.,	5.00
Lancaster,	1.00
Wolfboro, N.H.,	1.00
Silver City, N.M.,	2.00
Sherwood, N.Y.,	1.00
Sold Goods,	.50
	$13,289.59

RECEIPTS AND EXPENDITURES OF THE CONSUMPTIVES', CANCER, SPINAL, AND CHILDREN'S HOMES, FROM 1888 TO 1889.

DR.	
Balance from last year	$3,478.28
Donations in cash from October, 1888, to October, 1889	38,942.04
Sold Goods	99 25
Sold Jewelry	25.01
Sold Pigs	13.00
Sold Reports	5.24
	$42,562.82

I have examined the above accounts and find them correctly cast.

GEORGE M. WOODWARD.

CR.	
Boots and Shoes	$78.44
Farming Tools	224.00
Freight and Express	15.00
Furniture	11.00
Fuel	2,987.64
Gas	410.00
Groceries	4,889.42
Grain and Hay	608.15
Interest on Mortgage	2,970.00
Provisions	10,988.88
Postage	145.56
Repairs	1,460.85
Reports	612.25
Sundries	193.79
Water Tax	190.00
Wages and Salaries	5,711.49
Premium on Bonds	181.33
J. B. F. Invested for Orphans	4,000.00
Balance	6,885.02
	$42,562.82

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, and if not, to the Trustees of the Consumptives' Home) the sum of $——— for the general use and purposes of the Consumptives' Home, established by him in the City of Boston.

DONATIONS OF CASH

CONTRIBUTED TO

BEACON HILL CHURCH AND FAITH TRAINING COLLEGE,

FROM OCTOBER, 1888, TO OCTOBER, 1889.

OCTOBER, NOVEMBER, AND DECEMBER, 1888.

Thompson, Ct.,	$20.00	
Chelsea,	2.00	
Attleboro, Vt.,	5.00	
H. McD.,	10.00	
A Friend,	.25	
Lawrence,	10.00	
Charlestown,	5.00	
Calais, Me.,	3.00	
Madison, O.,	2.00	
Rev. H. P. H.,	1.00	
Keene, N.H.,	1.00	
Keene, N.H.,	1.00	
Neponset,	1.00	
East Cambridge,	1.00	
Boxes,	53.79	
Melrose,	1.00	
		$117.04

JANUARY, FEBRUARY, AND MARCH.

Neponset,	$5.00	
Mrs. B.,	5.00	
A Friend,	1.00	
J. O. L. H.,	25.00	
Collections at Mid-winter Convention,	150.00	
Keene, N.H.,	5.00	
Boxes,	50.78	
		$241.78

APRIL, MAY, AND JUNE.

Melrose,	$ .50	
Dr. W.,	$1.00	
A Friend,	5.00	
Hyde Park,	5.00	
Miss E. H. P.,	50.00	
Rochester, N.Y.,	5.00	
A. A.,	1.00	
Utica, N.Y.,	10.00	
Melrose,	6.00	
Mr. A. M. S.,	50.00	
Collections,	60.79	
		$194.29

JULY.

Oakland, Cal.,	$5.00	
Swampscott,	5.00	
Cleveland, O.,	5.00	
A Stranger,	1.00	
Walpole,	2.00	
Baltimore, Md.,	25.00	
Chicopee Falls,	3.00	
Potsdam, N.Y.,	5.00	
Albany, N.Y.,	5.00	
Tilton, N.H.,	2.00	
Corning, Ia.,	10.00	
Anonymously,	5.00	
Marengo, O.,	1.00	
Boxes,	15.05	
		$89.05

AUGUST AND SEPTEMBER.

East Cambridge,	$3.00	
Waltham,	10.00	
Miss M. A. W.,	5.00	
Miss J. F. F.,	5.00	
Miss H. L. B.,	2.00	
Utica, N.Y.,	1.00	
R. F. W. P.	1.00	

H. L.,	$1.00	F. W. P.,	$2.00	
Miss H. F. A.,	10.00	Utica, N.Y.,	1.00	
Newark, O.,	1.00	Rantoul, Ill.,	1.00	
Rochester, N.Y.,	5.00	Peru, O.,	5.00	
Stoneham,	5.00	London, Eng.,	5,000.00	
Rockland,	2.00			$5,088.90
Anonymously,	10.00			
Boxes,	19.90			$5,730.06

BEACON HILL CHURCH AND FAITH TRAINING COLLEGE.

DR.		CR.	
Donations and Collections from October, 1888, to October, 1889	$5,730.06	Balance from last year	$3,577.06
		Coal	167.80
		Gas	151.47
		Interest on mortgage	1,079.00
		Janitor	364.00
		Insurance	50.00
		Repairs	150.85
		Sundries	76.40
		Water Tax	26.00
		Balance	87.48
	$5,730.06		$5,730.06

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $——— for the general use and purposes of Beacon Hill Church, Boston.

DONATIONS OF CASH

CONTRIBUTED FOR

FOREIGN MISSIONS

IN INDIA.

From OCTOBER, 1888, To OCTOBER, 1889.

BASIM.

OCTOBER, NOVEMBER, AND DECEMBER.

Crescent, N.Y.,	$10.00	
New York, N.Y.,	60.00	
Albany, N.Y.,	25.00	
Pickering, Mo.,	25.00	
Fall River,	10.00	
Alpena, Mich.,	5.30	
Philadelphia, Pa.,	5.00	
Philadelphia, Pa.,	5.00	
South Deerfield,	4.00	
Manchester, N.H.,	10.00	
Melrose,	1.00	
Lawrence,	5.00	
Miss F. W.,	20.00	
Skowhegan, Me.,	1.00	
Cleveland, O.,	3.00	
China, Me.,	10.00	
Ashmont,	10.00	
Miss M. O. W.,	15.00	
Norwood, O.,	20.00	
Plainville, Ct.,	4.50	
Westport Point,	2.00	
Oswego Falls, N.Y.,	10.00	
		$260.80

JANUARY, FEBRUARY, AND MARCH.

New York, N.Y.,	$10.00	
Millbrook, N.Y.,	5.00	
Evanston, Ill.,	59.50	
Minneapolis, Minn.,	15.00	
China, Me.,	10.00	
East Haverhill,	1.50	
Connersville, Miss.,	1.00	
Norwood,	$10.00	
G. F.,	91.00	
Danvers,	65.00	
Lowell,	10.25	
Mrs. G. A. C.,	20.00	
New York, N.Y.,	20.00	
Box in Repository,	20.00	
S. W.,	10.00	
Ravenna, O.,	10.00	
Greenland, N.H.,	5.00	
Boonesboro, Ia.,	1.00	
A Swede,	5.00	
Abbottsford, Wis.,	10.00	
Thompson, Ct.,	5.00	
Milroy, Pa.,	2.00	
Chelsea,	1.00	
		$387.25

APRIL, MAY, AND JUNE.

Atlanta, Ga.,	$40.00	
Willimantic, Ct.,	10.00	
Philadelphia, Pa.,	5.00	
Manchester, N.H.,	16.00	
I. M. K.,	1.00	
Mrs. H. E. D.,	2.00	
Aylman, Ct.,	15.00	
St. Paul, Minn.,	25.00	
Box in Beacon Hill Church,	1.00	
		$115.00

JULY, AUGUST, AND SEPTEMBER.

Sherrill, N.Y.,	$30.00	

Crescent, N.Y.,	$10.00	North Hebron, N.Y.,	$50.00
Harbor Spring, Mich.,	2.00	Box in Repository,	1.00
Manlius, N.Y.,	2.00	Dunstable,	5.00
Cleveland, O.,	3.00	Utica, N.Y.,	1.00
Plainville, Ct.,	3.25		$120.25
Portsmouth, N.H.,	10.00		
Littleton, N.H.,	3.00		$883.30

FOREIGN MISSIONS.

DR.		CR.	
Donations in Cash from October, 1888, to October, 1889	$883.30	Sent to Mrs. Moore	$1,113.10
Balance from last year	1,102.94	For Monument to Mr. Scott	100.00
		Balance	773.14
	$1,986,24		$1,986.24

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST.—I give and bequeath to CHARLES CULLIS (if living, if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $—— for the general use and purposes of said Mission.

CALIFORNIA MISSION, BAKERSFIELD, CAL.

DR.		CR.	
Donations in Cash from October, 1887, to October, 1888	$345.10	Fares of Mrs. Goodwin and Miss McGreggor	$167.13
		Sent to Mrs. Goodwin	94.58
		Sent Mrs. Davis	5.00
		Sent Mrs. Wilson	1.37
		Postage, etc.	1.10
		Balance	75.92
			$345.10
Donations from October, 1888, to October, 1889	$1,084.75	Purchase of Land	$400.00
Balance from last year	75.92	Sent Mrs. Scudder and Davis	20.00
	$1,160.67	Sent Mrs. Goodwin	541.25
		Sent Mrs. Wilson	1.37
		Postage	.63
		Balance	197.42
			$1,160.67

I have examined the above accounts, and find them correctly cast.

GEORGE M. WOODWARD.

FORM OF BEQUEST. — I give and bequeath to CHARLES CULLIS (if living, if not, to the Trustees of Faith Missions at Home and Abroad) the sum of $—— for the general use and purposes of California Mission, Bakersfield, Cal.

DONATIONS OF ARTICLES

CONTRIBUTED FOR THE

Consumptives', Children's, Cancer, and Spinal Homes,

FROM OCTOBER, 1888, TO OCTOBER, 1889.

NOVEMBER AND DECEMBER.

Two pairs mittens, eight pies, three turkeys, one fruit cake, box dates, package figs, two boxes candy, cookies, tarts, etc., two bundles clothing, cloak and buttons, basket apples, four baskets grapes, cranberry jelly, three-quarters box oranges, eighteen sheets, two dozen and a half towels, barrel wheat meal, bundle clothing, one bed quilt, package books and worsteds, glass jelly, package books, two boxes and bundle second-hand clothing, scrap-book, two overcoats, bundle old linen, barrel flour, sewing-machine, barrel apples, quilt and piece delaine, ten barrels apples, barrel potatoes, twenty yards tapestry carpeting, package toys, candy, and fruit.

JANUARY AND FEBRUARY.

Box oranges, six towels, quilt, three sheets, four pillow-cases, box cocoa, five Testaments, two hats, overcoat, pants and vest, bundle clothing, package miscellaneous articles, five dozen oranges, four dozen oranges and box children's cards, bundle men's clothing, eight pairs men's socks, two sacks, two pairs drawers, two caps, fifteen sheets and two pillow-cases, eleven pairs socks, ten sheets and thirty-six towels, scrap book, gold pencil case, quantity old coppers (180), four night shirts, five jars raspberry jam, box clothing, box ladies' boots, box ladies' and children's boots, pair worsted slippers, eight pairs wool socks, one pair leather mittens, two oil paintings, one quilt.

MARCH AND APRIL.

Bundle clothing, one large package cloth, one overcoat, two suits boys' clothing and hat, two dozen towels, six sheets and twelve pillow-slips, package magazines, package books, cloth for fourteen sheets, package illustrated magazines and papers, twenty towels for stand covers, two second-hand coats, bundle illustrated London papers, ten apples, six oranges and package papers, two second-hand coats and package miscellaneous articles, box Easter flowers, four glasses jelly.

MAY.

Package illustrated papers, two glasses jelly, oranges and lem-

ons, one shirt, one shawl, ten books, dressing-gown, three shirts, bundle cloth, five packages papers, one wrapper, socks and collars, one glass jelly, bundle clothing, quantity flowers, three shirts, bundle cloth and miscellaneous articles, box clothing and fifty-six yards cloth, barrel clothing, trunk clothing.

JUNE AND JULY.

Two tubs butter, bundle clothing, bundle papers, comforter, package dates and papers, six coats and two vests, bundle clothing and papers, box flowers, barrel clothing, barrel fish, gold chain, box clothing and sundries.

AUGUST AND SEPTEMBER.

Two packages papers, barrel clothing, pair ladies' boots, box flowers, package papers, bundle clothing and pair rubbers, pair shoes, bundle clothing, bundle books, three boxes flowers, two hundred Franklin Park horse car tickets for patients and nurses, twelve cases blackberries, two packages old clothes.

INVESTMENT FUND.

THE INCOME ONLY TO BE USED.

B. T. Reed Fund	$5,000
David Parker Fund	1,000
J. B. Faulkner Fund (for Orphans)	5,000
	$11,000

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